

# AMERICA

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## Chronicle

**The War.**—Military operations during the last week have not resulted in important changes on any of the war-fronts. In France the offensive has been for the

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p.m.-June 25, a.m.*

most part on the side of the Germans, who have attacked the British without success at Infantry Hill, east of Monchy; further south the Germans made repeated assaults on the French positions near Laffaux and Vauxillon, but gained only a temporary advantage. In the Trentino the Italians have captured the summits of Hills 2106 and 2668. In Greek Macedonia the Allies have evacuated, according to reports from Sofia, thirteen villages.

On June 23 the House passed the Administration Food bill by a vote of 365 to 5. With the exception of a few changes, mostly unimportant in character, the bill retained all the features written into it

*The Administration  
Food Bill*

by the Committee on Agriculture. The section providing for nationwide prohibition was made more drastic by the amendment offered by Mr. Barkley, which is as follows:

No person shall use any foods, food materials or feeds in the production of alcohol, except for governmental, industrial, scientific, medicinal or sacramental purposes, or of alcoholic beverages. Any person who wilfully violates this section shall upon conviction thereof be punished by a fine not exceeding \$5,000, or by imprisonment for not more than two years, or both.

The original wording of this section made prohibition of the use of grain and foodstuffs in the manufacture of alcohol discretionary with the President; in its present form it makes prohibition mandatory, with a penal clause attached. The vote on this amendment, which was taken by tellers in Committee of the Whole, was 132 to 114. An effort made to provide for the manufacture of beer and light wines was defeated by a vote of 134 to 124.

The Webb Amendment, which was passed by a viva-voce vote with only a few scattered nays, authorizes the President to commandeer the entire existing stock of alcohol and distilled spirits at present in bond in the United States. It is as follows:

The President is authorized, if in his opinion it is necessary to conserve necessities, to require any person having control

of alcohol and distilled spirits to turn over to Government use or redistillation such proportion of said alcohol or spirits as the President may deem necessary to meet the requirements of the Government in the manufacture of munitions and other military and hospital supplies in so far as such use or redistillation would dispense with the necessity of utilizing products and materials suitable for foods and feeds in the future manufacture of alcohol or distilled spirits for the purposes herein enumerated.

Upon the failure of the person to comply with the President's requirement the President is authorized to requisition and take possession of the alcohol and distilled spirits required to be turned over and to pay for same a just compensation to be determined by the President and if the price so determined be not satisfactory to the person entitled to receive the same, such person shall be paid the amount prescribed by the President and shall be entitled to sue the United States to recover such further sum as, added to the amount so paid, will be just compensation.

The House did not, however, pass the appropriation of funds, necessary to put this amendment into execution.

On June 18, Baron Moncheur presented to President Wilson the letter addressed to him by King Albert on behalf of the Belgian people. Besides bespeaking for his

*The Belgian War  
Mission*

envoys the confidence of those with whom they are to confer and expressing his friendship for the United States and his hopes for their happiness and prosperity, the King said:

I commend to your Excellency's kindly reception the mission which bears this letter. This mission will express to the President the feelings of understanding and enthusiastic admiration with which my Government and people have received the decision reached by him in his wisdom. The mission will also tell you how greatly the important and glorious role enacted by the United States has confirmed the confidence which the Belgian nation has always had in America's spirit of justice. The great American nation was particularly moved by the unwarranted and violent attacks made upon Belgium. It has sorrowed over the distress of my subjects subjected to the yoke of the enemy. It has succored them with incomparable generosity. I am happy to have an opportunity again to express to your Excellency the gratitude which my country owes you and the firm hope entertained by Belgium that on the day of reparation toward which America will contribute so bountifully, full and entire justice will be rendered to my country.

Baron Moncheur on presenting the letter, paid a well-merited compliment to Mr. Hoover, quoted with deep

emotion the President's solemn declaration that "Belgium will resume her place among the prosperous and peace-loving countries of the world," spoke of the hope inspired in his countrymen by the American flag, and proudly predicted the day when his native land would throw off "the odious weight of foreign occupation" and again march forward on the "path of progress in the light of the sun of liberty." In replying, the President pledged anew the help of America to restore Belgium to her rightful place "among the self-respecting and respected nations of the earth."

No event in the war has stirred Congress to more enthusiastic applause than the speech delivered at Washington on June 23 before a joint session of the Senate

*The Russian War Mission*

and the House by Special Ambassador Bakhmetieff, head of the Russian War Mission which has just arrived in the United States. He spoke of the causes which led up to the revolution, the ideals of the Provisional Government, the union of the various portions of the people, and their subordination of private interests in the larger interests of the new republic. He made no effort to deny that discordant elements are hampering the movement towards reorganization, but declared they were confined to a small minority of the nation, composed for the most part of extremists and internationalists. His remarks on the foreign policy of Russia, as at present constituted, were most reassuring:

With all emphasis, may I state that Russia rejects any idea of separate peace. I am aware that rumors were circulated in this country that a separate peace seemed probable. I am happy to affirm that such rumors are wholly without foundation in fact. What Russia is aiming for is the establishment of a firm and lasting peace between democratic nations. The triumph of German autocracy would render such peace impossible. It would be the source of the greatest misery and besides that a threatening menace to Russia's freedom.

The Provisional Government is making every endeavor to reorganize and fortify the army for action in common with the Allies.

His concluding words pledged his country to a relentless continuance of the war. "I will close my address," he declared, "by saying Russia will not fail to be a worthy partner in the 'League of Honor'."

The Italian War Mission and the Italian Chamber of Deputies have both made it clear during the week that the burden which the United States assumed on entering

*The Italian War Mission*

the war is of colossal proportions. M. Marconi said that Italy has maintained for two years an army of more than 3,000,000 men and at the present time has nearly 4,000,000 soldiers at the front. To put a proportionate army into the field, it would be necessary, he said, for the United States to send to Europe 12,000,000 men. The expense this country would have to undergo, on the same ratio, would be not less than \$37,000,000,000. The imperative need of Italy, he declared, is iron and especially coal to keep her munition-factories and railroads in oper-

ation. America alone, in his opinion, can cope with the submarine menace. How much he and his countrymen depend on the United States may be judged from the following statement with which he concluded his speech to the Merchants' Association:

We hope and trust that America will be as quick as others have been slow. I have no doubt that she will, for today, Gentlemen, in this great city, this gigantic center of human activity, this world metropolis, I realize as never before that if there be any power on earth that can help us to win this final victory that power is in the hands of the men who built up this marvelous civilization.

Prince Udine, striking the same note, said that the war has reached a crisis, and is demanding sacrifices of the most heroic nature, which must be made at once. "At this stage," he declared, "every day is precious, every mistake is doubly dangerous."

The New York *Sun* quotes the following passage from an address on the war, delivered on June 21 in the Chamber of Deputies at Rome, by Baron Sonnino, the Minister of Foreign Affairs:

Every momentary weakness, every hesitation, might render useless the steps which have been taken up to the present amid so many arduous difficulties and innumerable sacrifices, and might even imperil the victorious outcome. Italy counts today absolutely upon the devotion of her sons, upon their actions, their words and their sublime spirit of self-abnegation.

This statement, though directed solely to the Italian people, was undoubtedly meant to emphasize the reports of Italian Commissioners, now in the United States, on the urgent needs of the Allies and especially of Italy.

**France.**—The resolution adopted on June 23 by the Chamber of Deputies to place the work of increasing the French merchant marine under the control of one depart-

*Needs of the Merchant Marine*

ment has been accepted by the Government. The resolution signed by forty-four members of the Merchant Marine Committee, invited the Government to centralize the building, buying, and chartering of merchant ships, a task which so far has been divided among several Ministers. In the course of the debate on the question, Louis Nail, Under-Secretary for the Mercantile Marine said that the French merchant fleet amounted to 2,500,000 tons at the beginning of the war, that since that time 560,000 tons had been lost, 460,000 by acts of war. During the same period 680,000 tons had been built or bought and another 140,000 was on the stocks. At the same time he pointed out that Germany had lost 2,500,000 tons, or fifty per cent of its entire fleet.

According to Deputy Buisson, the Secretary was too optimistic, the merchant marine was in a dangerous condition and this was due to the inertia of the Government. Ships, he maintained, must be built at once or France would not be able to feed herself. He stated that this question took precedence over all others, even of effectives, and that England preferred to lend France



ships and build for herself. He concluded by demanding that the Government insist on the Allies giving France the help she so much needed.

**Ireland.**—The Irish prisoners, whose release was promised by the Government last week, arrived in Dublin on June 18. They were welcomed enthusiastically by *The Released Prisoners*; W. O'Brien and homes. Countess Markiewicz, who *the Convention* had been sentenced to death for her part in the rising of Easter week, 1916, but whose sentence had been commuted to penal servitude for life, was not with the liberated prisoners, but arrived a few days later. On the same day, in the House of Commons. Andrew Bonar Law, Chancellor of the Exchequer, was asked whether the prisoners had been released on condition that the Sinn Fein party should not participate in the forthcoming convention. He replied that the prisoners had been freed unconditionally. He added that the Sinn Fein movement in Ireland was not organized, so far as he was aware, "in such a way that any person or persons could speak for those engaged in it, and that the Government did not think the holding of the convention could be dependent on the assent or dissent of individual Irishmen." In addition to the prisoners released according to the previous pledge given by the Government, Count Plunkett, Member of Parliament, and the other members of the Sinn Fein, who were arrested on June 9, while attempting to hold a prohibited meeting in Dublin against the imprisonment of the Irish political prisoners, were also freed.

On June 20 Irish Unionists and Nationalists held a meeting in Westminster and selected delegates for the convention. The names, however, of the delegates will not be published until after they have been submitted to Premier Lloyd George. In a letter to the Premier, Mr. William O'Brien declined the invitation to send delegates in behalf of the "All for Ireland party." He refuses to participate in the convention, which he thinks can only inflame and intensify Irish discontent and throw on the Irish people the blame for the British Government's failure. Recent experience, Mr. O'Brien says in his letter, had convinced him, that only to a round-table conference of thoughtful, competent Irishmen, and not to a heterogeneous assembly mostly composed of pre-committed partisan politicians, can Ireland look with confidence for judgment, and he urged a referendum as the only means of ending the controversy. Almost simultaneously with the announcement of Mr. O'Brien, it was stated that a Commission of Nationalists headed by Mr. T. P. O'Connor, M. P., and of Sinn Feiners was to visit the United States to put before the American people their respective views with regard to the Irish question. Mr. O'Connor arrived in New York on June 24, and expressed himself as sure of the ultimate success of Ireland's struggle, but was not so sanguine as to the results of the coming convention.

**Russia.**—On June 18 it was announced that the National Congress of Workmen's and Soldiers' Delegates were putting an end to the autocratic power assumed by the "purely local" Petrograd Council. The Congress is said to represent 25,000,000 Russians, the vast majority of whom favor an energetic prosecution of the war, and oppose a separate peace. On June 20 the Congress passed a vote of confidence in the Provisional Government and unanimously demanded the immediate resumption of the offensive and the army's reorganization. A War-Cabinet, including the leaders of the army and navy and technical representatives, was then formed. On June 23 the Minimalists in the Congress passed a resolution to abolish the Council of the Empire, a body which shares with the Duma equal legislative powers. It was also proposed that the Duma be dissolved by annulling the Deputies' mandates and cutting off the credits by which that assembly is supported. Last Friday the Maximalists, the advanced revolutionary party, placarded the streets of Petrograd with manifestoes reading:

The capitalists are continuing the war, increasing hunger and the price of food, causing unemployment and bringing a counter-revolution nearer; the Provisional Government openly supports the power of the imperialists and the bourgeois; our patience is exhausted and we must by a peaceful demonstration make known our wishes and demands. We, therefore, invite the soldiers and the workmen to appear on the streets with the watchwords "Down with the Duma. Down with the ten bourgeois Ministers. Down with anarchy. Down with war. We want bread, peace and liberty."

The leaders of the more moderate divisions in the Congress also placarded the city, urging the people to make no demonstration, and declaring that disorders would only promote a counter-revolution which the "dark forces" were only awaiting an opportunity to start. The Maximalists' attempt to arouse the people was not successful.

On June 19 newspaper readers learned that strikes and plunderings were spreading, that the rich were afraid to leave Moscow and Petrograd for their country estates, that the soldiers in Finland do as they like, that 40,000 workmen are idle in Petrograd and the number of unemployed is rapidly increasing, that national bankruptcy is predicted, that no one can be found to take the post of Minister of Commerce, and that "organized graft" is the only real organization in Russia. M. Nekrasov, the Minister of Communications, is reported to have said: "The position is extremely difficult and the most menacing hour of the Russian revolution is near. . . . If the country will not assist the Government and cooperate with it in reestablishing order, I see no way out of the situation."

A "neutral and trustworthy observer" who has lately returned from Petrograd, gave the following statement to the press:

#### Revolts and Disorders

The great country of Russia is being carried blindly to its fate. Confusion is gliding into chaos. Russia faces a second revolution, greater than the first. It will be the forerunner of the tragedy of the Russians falling asunder. The situations may be described as hopeless. Unhappy conditions are piling on each other and the Government, whose good-will nobody doubts, staggers under the burden it carries. It cannot meet the great problem facing all Europe, which is the food-problem. Transport difficulties make all their efforts vain.

Long rows of empty cars stand on side-tracks, but efforts to restore them to traffic are fruitless. There are great stores of coal to be moved if the cars could be used. In Finland all the railways are firing with wood. The Government tries to prevent factories closing, but the owners evade this by assigning the factories to the workingmen, who promptly fail, as they lack capital. The Government itself has closed many of the ammunition factories for lack of raw materials and money. Sixty thousand Cossacks have been sent into Finland to support the Government, which rests really on the power of the Cossacks and Tscherkekes.

The question is, "What do the people think about war?" The answer is, "Nothing." They have no hope of victory.

According to advices received from Petrograd on June 21, martial law has been proclaimed at Tomsk, Western Siberia, because of wholesale murders and robberies committed by pardoned criminals, who have joined the militant anarchists. A plot being discovered to loot the banks and shops, 1,500 of the lately liberated prisoners were again arrested. Trouble is also reported in the city of Kirsanoff, which, like Kronstadt, proclaimed itself a separate republic. There were skirmishes between the Government troops and the Republicans, and the leader of the latter was arrested.

The news of a revolt among the sailors of Sebastopol transpired the middle of last week. It seems that an outbreak was organized by the followers of the agitator Lenine, and by extremists from Kronstadt. They accused the officers of the Black Sea fleet of trying to restore the old régime, the sailors revolted and deposed Admiral Koltchak and arrested other officers. While the mutiny was going on Rear Admiral James H. Glennon, U.S.N., accompanied by his staff, arrived at Sebastopol. At the sailors' request he addressed them, and after hearing him they voted to restore to their commands all the officers of the Black Sea fleet except Admiral Koltchak, and promised to support the Provisional Government. Anarchists who had seized and fortified a country house in a suburb of Viborg, were ordered by the Minister of Justice to evacuate it. They refused and were supported in their resistance by thousands of workmen; many of them armed with rifles. Detachments of sailors from Kronstadt would be summoned, it was promised, to aid the anarchists. Flags inscribed "Down with the capitalists! Long live the social republic!" were displayed. The Provisional Government issued orders and threats against the Sebastopol sailors and the Viborg anarchists to which little attention, apparently, was paid by the revolters.

On June 22 Mr. Root attended a meeting held at Mos-

cow in the palace of the Governor-General where representatives of the Zemstvo and Municipal Unions, the Zemstvo Industrial Committee and the local Council of the Workmen's and Soldiers' Delegates listened attentively to the American Commissioner's address. Mr. Root reminded his hearers that:

The Government of Germany, the German social system, even German Socialism, are all militaristic in their essential nature. They shall not gain control of free America, and if we can help you to prevent their gaining control of free Russia we shall be happy in feeling that we have assisted in the perpetuation of the ideals of our fathers who fought and sacrificed to make us free.

The whole assembly rose and cheered as the Americans left the hall. Mr. Root delivered another address before the Moscow Duma.

**Spain.**—Premier Eduardo Dato, in a statement given to the representatives of the Madrid press, said that calm prevailed in the country, but that he considered that

*A Better Outlook;* very grave problems faced the Government. He did not believe, however, that these problems were beyond solution, nor did he think that it would be necessary to dissolve the Cortes.

*Lingering Difficulties* While the outlook is brighter than last week, the situation facing the new Premier is one of extraordinary difficulty. Discontent with existing methods has long been general among the more advanced Liberals and the more radical reformers of the other parties of the Left. Internal and external difficulties arising out of the war have served to increase it. Ex-Premier Maura, leader of the Conservatives agrees that there is ground for dissatisfaction. One of the grounds of general protest is the favoritism which prevails in political and especially in military circles. To protest against the latter, "Officers' Defense Committees" have been organized. These demand that rewards should be proportionate to service, and that promotion should be by merit, with due regard to the claims of seniority. Their action was on the whole well received by the people and contributed in no small measure to the fall of the Prieto Ministry. The example given by the officers of the army in the formation of these committees has been largely imitated throughout the country, and "Defense Committees" of all sorts of trades and professions, as well as of Government officials have been formed. There is besides a growing movement in favor of the reopening of Parliament, and three Liberal members, Señors Barriobero, Dasolga and Pacheco, have addressed a manifesto to the Senators and Deputies protesting against the closing of the Cortes under the present circumstances, but the Government is making serious efforts to meet the situation. Among the first measures it has deemed necessary is a reorganization of the higher commands of the army, which is being studied by the Minister of War, General Primo-Rivera.



# Luther, Slaves and Peasants

JOSEPH HUSSLEIN, S.J.

**S**o little is known of the real Luther, even in our day, that the statement may appear startling that he was an ardent admirer and a strong defender of slavery. More than this, he considered it the ideal state for the hired men and women, *das Gesinde*, of his own race. Nothing is more plainly contained in his writings. He went so far as to hold that slavery must of necessity be introduced into modern Europe. Other writers may have favored such a system while it was actually in existence, but Luther is apparently the only religious teacher who held that the infliction of this bitter bondage upon men and women of his own blood was the one satisfactory solution of the social question. If there are civilized men today who agree with him, they certainly are careful not to voice their opinion in public. Yet Luther expressed his opinion without shame or hesitation.

His utterances in favor of serfdom and slavery must not be regarded as merely casual remarks. They are the expression of his firm convictions. If, in the beginning, for certain reasons, he spoke of the wrongs of the greatly oppressed peasants, he later held that they were treated only too well: "You worthless, coarse peasants and mules," he said, "the thunder strike you dead! You have the best of the land." (Weimar Ed., Vol. XXVIII, p. 520.) Far from being content with the statement that, "Slavery is not against the Christian order, and he who says so lies!" (*Ibid.*, Vol. XVI, p. 244.) Luther really wished that this system might be reintroduced. (Erlangen Ed. XXXIII p. 390.) A striking utterance of his opinion is to be found in the sermon preached by him in 1524. That the sentiments contained in it were not the result of a passing impression is plain from the fact that the sermon was printed three years after its delivery, with an introduction by Luther in which he states that it expresses his true "mind and conviction." Referring in the course of this sermon to a gift of servants and handmaids which Abimelech made to Abraham together with a present of sheep and oxen, Luther said of the former:

These too are personal possessions, like other cattle (*wie ander Viehe*), which the Patriarchs sold as they pleased, as it would well nigh be best were it done so now, since in no other way can servants on estates be forced into subjection and tamed. . . . Should the world continue long *this state would have to be introduced again*. . . . The Patriarchs, so far as they themselves were concerned, would have given it up; but such an act would not have been good. They (i. e. the former slaves) would soon have become too proud, if so much right had been conceded them, or they had been treated as one's self or child. . . . *If the rule of fist and force were here as in days gone by* [i. e. if slavery were reintroduced] so that no one could stir but the fist would come down upon his head, there would then be a better state of affairs. Nothing else is of any avail. (Weimar Ed., Vol. XXIV, pp. 367, 368.)

So far Luther, the "Ecclesiastes by God's grace." But this is not all. How tenderly devoted he was in reality to the common people, may be judged from a sermon printed by him in 1526, a period when he was able soberly to form his final opinion of them. They were scornfully called by him *Herr Omnes*, "Master all," and in the following gentle terms he suggests the manner in which they should be treated:

Because God has given the law and knows that nobody observes it, He has in addition instituted rod-masters, drivers and urgers. So the Scripture by a similitude calls the rulers. They must be like men who drive mules. One must constantly cling to their necks and urge them on with whips, for else they will not move ahead. So then are the rulers to drive, beat, choke, hang, burn, behead and break upon the wheel the vulgar masses, Sir All. (Erlangen Ed., Vol. XV, 2, p. 276.)

This "evangelical" teaching of the new apostle is wholly in accord with his desire for the reintroduction of bondage and slavery. Thus shackled and handed over to their masters, the common people could certainly far more readily be driven, beaten, and if so desired, broken upon the wheel. Luther's New Evangel, it may be noticed, has in more than one regard a striking similarity to the old Roman paganism. But Luther literally out-Herods Herod in his final reflection upon the poor slaughtered peasants, who were butchered in the revolution, and for whose fate he was doubly responsible. Leading Protestant historians freely admit that he had been largely the immediate cause of their uprising, which took place in the name of the New Evangel. Yet not content with their defeat, he goaded the princes to their slaughter. But our blood boils when, on recalling the fate of 100,000 of these misguided men, incited to revolt by his violent invectives against bishops and princes, we hear him actually boasting, years after the bloody deeds had taken place:

I, Martin Luther, have during the rebellion slain all the peasants, for it was I who ordered them to be struck dead. All their blood is upon my head. But I put it all on our Lord God; for He commanded me to speak thus. (*Tischreden*. Erlangen Ed., Vol. LIX, p. 284.)

How, we marvel, was it possible for any human being to be so heartless, brutal and unnatural? Even had these men not been incited to rebellion by Luther himself, still they were at least to be pitied. This cruel boast is made the more unnatural by the fact that he himself was the son of a peasant, and that, as Vedder remarks in another connection "His sympathies should naturally have been with the class from which he had risen, and in thus taking without reservation the side of the princes, and becoming more violent in word than they were in deed, he was acting the renegade." (p. 244.) But that rôle he had

assumed in many ways. He was the great Benedict Arnold of history, who after betraying by foul and lying words the spiritual Mother who had nursed him, betrayed likewise the class to which he belonged and was willing to hand them over to bondage, slavery and death.

How was it that Luther came to such a monstrous state of mind? It is possible to follow the process step by step. The story is long and complicated, but the outline of it can be given in few words.

Luther's first appeal was to the princes by whom he hoped to sweep the Church from the face of the land and forcibly impose upon the people his newly invented creed, if they would not accept it willingly. When his expectations were disappointed he turned to the people, thinking that the same effect could be brought about by a popular movement. But this resulted more disastrously than he had imagined, and its direct effect was the dreadful peasants' war. It was not the carnage and destruction, however, which made him turn like a wounded boar upon the peasants and tear them with his tusks. The deepest grievance lay in the fact that, in place of accepting his New Evangel, they preferred to follow his example and interpret the Scriptures for themselves. This was of all things the most dreaded and abhorred by Luther. It meant heresy against his own doctrine and his own interpretation, which no one was to question, much less to gainsay. Moreover his Lutheran princes too were now imperiled. What therefore was to become of his religion if the peasants should be victorious? The very thought made Luther frantic with rage, and turning against his own class he cast his full power on the side of the princes. In terms of unexampled violence he called upon all to "strike, stab and slay" the peasants, openly, secretly and in every possible way, "like mad dogs." Such is the history in brief.

In confirmation of these statements a few quotations from his own writings previous to the peasant uprising must be given. "What wonder," he wrote, "if princes, nobles and the laity were to strike Pope, bishops, priests and monks over the head, and drive them out of the land?" (Erlangen Ed., Vol. XXIV, 2, p. 46.) Yet he gently added that he by no means wished to excite the masses against their spiritual authorities. "Why," he again demanded, in even far clearer language, "do we not seize upon all weapons, and wash our hands in their blood?" (*Opp. lat. var.* II, p. 80.) Later editors strove to modify this passage by an insertion, but the original is unqualified. Equally anarchistic is the following declaration:

It were better that all bishops be murdered, all foundations and monasteries torn up, root and all, than that a single soul should perish; how much better then were this than that all souls be lost because of the useless fetishes and idols (i. e. bishops, priests, etc.) Of what good are they except to live in luxury by other peoples' sweat and toil, and to hinder the Word of God [which Luther alone possessed]. . . . *What fitter thing could happen to them than a powerful revolution which will wipe them from the earth.* And this were only a matter

of mirth, if it were to take place, as the Divine Wisdom says: "You have despised all my counsels and have neglected my reprehension. I also will laugh in your destruction." (Weimar Ed., Vol. X, 2, p. 111.)

Finally, in true Mohammedan style the people were told that "All who give aid, all who risk life, goods and honor, that the bishoprics be destroyed and the regimen of the Bishops extirpated, these are the dear children of God, and true Christians," while the men who supported the Bishops were the "devil's own servants," (*Ibid.*, p. 140.) How else could the peasants understand such words than as the declaration of a holy war, and so in fact they interpreted them and acted accordingly. Words of patience were spoken by him only to be retracted the next moment by a storm of new invectives. In like manner the secular authorities were denounced as "worse than robbers and knaves," and the Emperor was styled "a sack of maggots," while Luther declared that, "God Himself has abolished all authority which acts against the Evangel," that is, in opposition to the heresiarch's pet ideas. (De Wette, Vol. II, p. 192.) Even the ardent admirer of Luther, Fr. V. Bezold, writes: "Such language could be used by Luther only in case he wished to place himself at the head of a rebellion," a purpose which we do not ascribe to him.

When finally the peasants arose in arms, in the name of the Evangel, they immediately turned to Luther for a consecration of their cause. Realizing the seriousness of the situation, he now sent forth a message of peace. He denounced both peasants and princes, for he saw the harm that was being done to his own cause, but while telling the peasants that if they were Christians "they would suffer everything" and even patiently allow themselves to be tortured by the princes, as he had always taught them (!), he again broke into the most violent denunciation of the Catholic lords who had not accepted his doctrine:

God is so bringing it about that one cannot and will not any longer endure your tyranny. You must change and yield to the Word of God (i. e. to the religion of Luther's invention). If you will not do so by gentle means, you must do so through violent destructive ways. If the peasants do not accomplish this, others must do it. (Weimar Ed., Vol. XVIII, p. 293.)

Such was his message of peace by which he fanned anew the flames of war. But the leadership among the peasants had been assumed by sectaries, who, although of Luther's own making, had become heretics in his sight by interpreting the Bible for themselves after Luther's example. This was the one unpardonable sin for which no punishment could be too great. He also saw that his own princes, who were great oppressors of the people, were being attacked, and that both he and his doctrine might be discredited and some other form of "Evangelical Christianity" introduced. Such doctrine would surely have the same justification as his and might equally insist that the authority of all earthly rulers was null and void in the sight of God the moment they opposed it.



Luther's decision was soon taken. Heart and soul he cast his influence on the side of the princes. All the devils of hell, he now believed, had entered into the peasants. "Let everybody who can," he cried in frantic passion, "strike, slay, stab, secretly or publicly." Killing the peasants had become an act of religion.

Although the princes needed no exhortation, yet he insisted that neither patience nor mercy should be shown. The violence of his language knew no bounds. Thus he exclaims:

Hence it may happen that he who is killed on their side may be a true martyr before God. . . . But whoever falls on the side of the peasants is a brand of hell for all eternity, because he is a member of the devil. . . . It is such a wonderful time now that a prince may gain heaven by bloodshed better than by prayer. (Weimar Ed., Vol. XVIII, p. 358, etc.)

A wonderful time indeed it was, for while 100,000 peasants, whose blood he boasted was upon his head, were being mercilessly slaughtered, Luther himself celebrated his union with the nun Katharine Bora. His intercourse with women had been such, he tells us, that he was turning into a woman. Such was the man who could write tender letters to his "sweetheart Kate" and at the same time urge the princes and their followers to

strangle, stab and kill; who could speak in glowing terms of Christian liberty and in his heart desire that the days of bondage and of slavery might soon return with their rule of "force and fist"; who could claim a message from the Most High, and yet so deeply despise his own class, the peasant population whose hangman he made himself, that he believed not even the devil cared for them: "He despises them as he does leaden pennies," since he can have them without trouble, for no one else "would claim them." (Cordatus, *Tagebuch*, p. 127.) The common people, he held, "must be driven and forced like swine and wild beasts." (Erlangen Ed., Vol. XV, 2, p. 276.) His titanic pride reached such heights that by the favor and power of princes he wished to impose upon them and upon all mankind his own irrational and self-invented creed. "Since I am sure of it," he proclaimed, "I shall be through it your judge and the judge of angels, as St. Paul says, so that he who does not embrace my doctrine cannot be saved." (Walch Ed., Vol. XIX, pp. 838, 839.) But the people, too, had their day when they sat in judgment upon Luther, and the name they gave him clung through life: "Hypocrite and princes' menial."

## The Y. M. C. A., a Protestant Organization

EDWARD F. GARESCHÉ, S.J.

A HIGHLY important development of the attitude of the United States toward the Young Men's Christian Association seems to be shown by the "self-explanatory" general order issued by the War Department. The document, as given to the daily press, runs thus:

GENERAL ORDERS No. 57

May 9, 1917.

The following order by the President, issued April 28, 1917, is published to the army for the information and guidance of all concerned.

The Young Men's Christian Association has, in the present emergency, as under similar circumstances in the past, tendered its services for the benefit of enlisted men in both arms of the service. This organization is prepared by experience, approved method, and assured resources to serve especially the troops in camp and field. It seems best for the interest of the service that it shall continue as a voluntary civilian organization; however, the results obtained are so beneficial and bear such a direct relation to efficiency, inasmuch as the association provision contributes to the happiness, content and morale of the personnel, that in order to unify the civilian betterment activities in the army and further the work of the organization that has demonstrated its ability to render a service desired by both officers and men, official recognition is hereby given the Young Men's Christian Association as a valuable adjunct and asset to the service. Officers are enjoined to render the fullest practicable assistance and cooperation in the maintenance and extension of the association; both at permanent posts and stations and in camp and

field. To this end attention of officers is called to the precedent and policy already established in:

(1) An act approved May 31, 1902, giving authority to the Secretary of War to grant permission by revocable license for the erection and maintenance of association buildings on military reservations, for the promotion of social, physical, intellectual and moral welfare of enlisted men.

(2) An act of Congress making appropriations for the army for the fiscal year ending June 30, 1911, and referred to in General Orders No. 54, War Dept., 1910, wherein the furnishing of heat and light for the above mentioned buildings was authorized.

(3) General Orders No. 30, War Dept., 1914 (paragraph 80), Compilation of Orders (1881-1915) wherein commanding officers were enjoined (a) to provide all proper facilities practicable to aid the association, (b) to assign suitable sites, (c) to supply transportation for association tentage and equipment, (d) to care for and police association tents and grounds, (e) to accord accredited secretaries the privilege of the purchase of supplies from the Quartermaster's Department, (f) to furnish, where practicable, tentage for shelter.

By order of the Secretary of War.

H. L. SCOTT,

Major General, Chief of Staff.

Official.

R. F. McCAIN, Adjutant-General.

It will be observed that by this order the officers of the army of the United States are "enjoined," that is to say, not only advised but commanded, "To render the fullest practicable assistance and cooperation (a stronger ex-

pression could hardly be used), in the maintenance and extension" of the Association. The officers of the United States army are therefore ordered to assist in keeping up and in spreading the Young Men's Christian Association in every way they can and in as full a measure as is possible to them. This is to be done "both at permanent posts and stations and in camp and field." It would scarcely seem possible to word a more comprehensive and imperative order that all the officers of the United States army should help as far as they can the Young Men's Christian Association.

It is not the purpose of this article to criticize the action of the Administration. We wish merely to define very clearly the precise meaning of this action so as to point out in a subsequent article the conclusions that are to be drawn from it, from a Catholic standpoint. To begin with, we shall undertake to show that the Young Men's Christian Association thus officially approved and commanded to the attention of all the officers of our army for help is distinctively and characteristically a Protestant organization. We do not use the word "Protestant" in any offensive sense, but merely as indicating that group of churches which are called, and style themselves, "Evangelical," that is to say, which hold the Bible to be the only infallible rule of faith. These churches are popularly called Protestant in contradistinction to the Catholic Church, which, though it holds the Bible to be a sure and infallible rule of faith, admits besides the authority of Apostolic Tradition, and of the Teaching Church to interpret and define the doctrines of Christ.

Now it is not difficult to show from the authoritative documents of the Association itself and from the words of its secretaries that the Young Men's Christian Association is essentially and characteristically a Protestant Evangelical organization. To begin with, let us consult the "Young Men's Christian Association Hand Book," published by the International Committee in 1892, which still remains the hand book of the Association. This Hand Book makes it quite clear that the Y. M. C. A. is primarily and distinctly a religious association. On page 17 we read:

The Young Men's Christian Association originated in a meeting for prayer and Bible study. For a time the agencies employed were directly religious, and the conversion of young men, together with their growth in Christian character, were the only things the society sought to accomplish. Although the organization almost immediately undertook other lines of work for young men, and has since broadened its work until it embraces the development of the whole man, yet its ultimate aim has always been the evangelization and Christian culture of young men. In every association religious work is considered to be the important and crowning feature, toward which all the other departments lead up. A large proportion of the time and thought of the best workers is given to it.

Scattered through the entire Hand Book of the Association one finds repeated affirmations that its primary purpose is religious, that the chief care of the secretary

must be to promote religious work, and that the ultimate end of the Association is to lead young men by various ways to affiliate with the churches. Thus, for example, in speaking of the General Secretary and his relationships, the Hand Book declares:

He should see that the work of the secular departments is so carried on as to contribute to the attendance at the religious meetings and to reach young men individually. He must never become so engrossed in the details of his work as to neglect seeking out young men and speaking to them personally about their souls' interests. While the secretary should be in hearty sympathy and, as far as may be, in active cooperation with every department, he should give his best thought and most constant care to the religious work (page 139).

Again on page 16 among the reasons for the existence of the Young Men's Christian Association, we find: "No. 8. As an entrance way. Many who could not be induced to enter a church to hear the gospel can be led by various means into the Association, and through it into the churches." On page 19 it is declared that the Young Men's Christian Association "is a product of the Church, and a department of its work. In its entire field it cooperates with the churches and contributes to their growth and power." And on page 20, "Young men have been taught in the Association that the Church is a divine institution. Association members are loyal adherents of the Church the world over. Thousands of young men have been led into church membership." Moreover, on page 20, the Association asks of the Church, that is to say, of Protestant denominations, "Friendly criticism and advice. The Church is the rightful guardian of every department of its work. Its mature judgment will be honored, and its wise counsels, given in love, will be faithfully heeded." On page 21 the Hand Book asserts that the Young Men's Christian Association should give to the Church

Filial devotion. It should guard against teachings opposed to those of the evangelical churches, and all methods not approved by their best judgment: arrange its work so as to avoid conflict with their regular appointments, and do nothing in any way antagonistic to them. The best energies of the Association should be used in the direction of saving young men and bringing them into the churches.

These citations from the official Hand Book, to which others could be added, show quite conclusively that the Young Men's Christian Association is essentially and professedly and primarily a religious organization, and that its religious work is considered by the Association the final object of its efforts and the most important fruit of its labor. We shall now consider what is the special religious color of the Association and to what church or churches it owes its exclusive allegiance. Again the official documents quoted in the Hand Book afford us a very conclusive answer. A committee appointed at the Portland Convention of the Young Men's Christian Association held in 1869 made a recommendation that a resolution adopted at a preceding convention in Detroit defining the qualifications for active membership in the



Association should be reaffirmed. This resolution read as follows:

That, as these organizations bear the name of Christian and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons, and none others, should be allowed to vote or hold office.

Inquiry as to the meaning of the term, "evangelical church," continues the Hand Book, resulted in the appointment of a committee to define what the convention understood by these words. The committee reported, and presented the following definition:

And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten Son of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only "name under Heaven, given among men, whereby we must be saved" from everlasting punishment.

"The adoption of these rules at Portland," says the Hand Book, "gave members and ministers of evangelical churches a confidence in the Association movement which they had not had in it before, and since that convention the prosperity of the Association has steadily increased." (Hand Book, pages 48 and 49.)

Now a very brief study of these resolutions makes it clear that their purport is as follows: Since the Young Men's Christian Association bears the name Christian it is its clear duty to keep the control and management of all of its affairs in the hands of those who profess to be Christians, and who testify to their Christianity by becoming and remaining members of the "evangelical churches," that is, the churches which maintain the Holy Scriptures to be the one infallible rule of faith and practice. The enforcing of this resolution has resulted in the formation in the Association of two bodies of membership, the active members and the associate members. The active members are those who are, according to the foregoing rule, which is sometimes called the "Portland Test," considered to be Christians, and hence have control and management of the offices of the Association. The others, the associate members, are those who, not being technically considered Christians, are excluded from any control or management but are allowed the privileges of the Association classes, equipment and buildings. It is clear then that the church or churches to which the Young Men's Christian Association pledges its allegiance are the Protestant churches, so-called, and that the whole religious platform of the Association, as set forth in the quotations given, is Protestant. We shall next show, from an interview with a leading official of the Y. M. C. A. and from the tenor of its official organ, that this conclusion is justified by the officials of the Y. M. C. A. themselves.

## Agriculture and War in England

A. HILLIARD ATTERIDGE

MANY striking discoveries have been made in England in the course of the war. Amongst these is the discovery, or perhaps one should say the rediscovery, of the importance of agriculture. The history of British industry for nearly a century is the story of the gradual decline, or better still, perhaps, the neglect, of agriculture and the enormous development of manufactures. The abandonment of the old policy of fiscal protection of agriculture and the general introduction of free trade was based on the idea that Great Britain, with her abundant stores of coal and iron and her growing factories, could be made into a huge workshop to supply half the world and could obtain abundance of corn and other food supplies from overseas in exchange for exports of manufactured goods. For some sixty years before the war, there was a steady drift of the population from the villages to the towns, and a growth of the factories with a parallel decline of the farms.

During the long war against Napoleon at the beginning of the nineteenth century, the United Kingdom produced nearly all its food supplies. But the statistics of the ten years before this great war show that although the country produced about 200,000,000 sterling worth of food, the same amount had to be imported. Roughly speaking, about half the food supply came from overseas. The greatest deficiency was in bread. For many years the amount of land under wheat had been steadily declining. In the face of the enormous quantities of cheap grain that came pouring in from various parts of the world and brought the market price down, wheat-growing was not good business for the British farmer. There was cheap bread for the workers, but it hardly paid the farmer to grow it. In the year before the war, the consumption of wheat was 151,000,000 hundred-weight, but of this only 28,000,000 were grown at home; 57,000,000 came from India, Canada and Australia; 43,000,000 from the United States; 15,000,000 from Argentina; 5,000,000 from Russia, and 1,000,000 from Germany. In all, 123,000,000 were imported. Of every five loaves of bread in England, four were made from imported wheat and flour. The Indian and colonial supply had been steadily growing for ten years and had almost doubled in that time and it was the fashion to speak with satisfaction of the British Empire becoming more and more the source of food-supply for the home countries. It was pointed out that even if thousands of acres at home had been converted from arable into pastoral land which employed fewer hands, this set more labor free for the great industrial centers, and the wheat could be more easily grown in the colonies whose prosperity was thus promoted.

Then came the war and a discovery that the situation was not at all satisfactory, and that there was something to be said for the long unfashionable view that agricul-

ture was at least as important as any other industry, and perhaps more important than any kind of factory work. The experience of other wars had been that, with a superior fleet holding the command of the sea, there could be no serious interruption to British commerce. But the coming of the submarine had introduced a new element into naval warfare, and made serious losses of food-carrying ships inevitable. Whether the imported wheat was grown in a British colony or in Argentina or the United States, it was equally exposed to loss at sea. The only absolutely secure source of supply was the home-grown wheat. There was the same problem, though to a less degree, in connection with many other kinds of food. Thus until the war came, no one realized what an important food product the potato was, or how much of our supply was imported. Germany had sent us besides the 1,000,000 hundredweight of corn, about 3,000,000 tons of potatoes, in the year before the war. After long years of comparative neglect, agriculture was again recognized as an all important industry.

As soon as it was generally realized that the war would be a long one, efforts were made to increase the home supply of food. An examination of the situation brought out some facts about British agriculture that came as a surprise to many people. Not only had the extent of land under tillage been seriously diminished, but as a general rule, the cultivated land, thanks to inferior methods of working it, was not at all as productive as it might have been. Some interesting statistics of British and German agriculture, published shortly before the outbreak of the great conflict revealed a remarkable diversity of conditions in the two countries. In the United Kingdom in 1912, out of 77,000,000 acres of land there were rather less than 47,000,000 under cultivation; more than 27,000,000 were pasture land. In Germany, out of 133,000,000 acres, 60,000,000 were cultivated, and of these only 13,000,000 were permanent pasture. In the United Kingdom there were less than 2,000,000 acres under wheat; in Germany there were 4,500,000. In the United Kingdom there were 8,000,000 acres under various grain crops, including wheat; in Germany there were 39,000,000 acres; Germany had 8,000,000 acres of potato fields against little more than 1,000,000 in Great Britain and Ireland.

But this does not reveal the whole difference between the agriculture of the two countries. In Germany for many years systematic scientific efforts have increased the production of every acre. The whole agricultural area of Germany was only about thirty per cent greater than that of the corresponding area in the United Kingdom. But Germany produced for its people four times as much grain and seven times as much potatoes, and with only half the amount of pasture land, it had 20,000,000 cattle against 11,000,000 in the United Kingdom; 4,000,000 horses against 2,000,000, and 22,000,000 pigs against 2,000,000. The more intense cultivation in Germany was evidenced also by the fact that one-sixth of

the people were engaged in agriculture, while in Great Britain the farmers numbered only one-twentieth of the population. British agriculture was, in fact, terribly undermanned before the war, and with the attraction of better wages and more diversified life in the towns, there was a continual migration from the villages.

British agricultural statistics also showed that very little work was done by women in the fields. Even in the dairy industry, the cowman had largely replaced the milkmaid. There were far more women at work in the factories than in the fields, and domestic service also attracted large numbers from farm work. Ireland is industrially the least developed of the three kingdoms, but even there out of the 900,000 persons engaged in agriculture only 60,000 were women, while of the 600,000 engaged in industrial work two-fifths were women. Probably the United Kingdom is the only European country showing such results. Everywhere else women do a large proportion of the necessary farming and dairy work.

Early in the war, efforts were made to obtain additional labor for the fields. At first this was done, not so much with a view to increasing the actual production, as to provide substitutes for men enlisted from the country for military service. At this time there seemed to be an impression that any one could successfully turn from town-life to field-work. It had been the fashion to describe the farm hands as "an unskilled laborer." It was soon realized that in his own business he is as highly skilled as the factory hand. Taking care of animals and tilling the fields requires varied knowledge and skill which the countryman begins to learn from his boyhood, and one may perhaps add that he has an inherited aptitude for the work. The amateur soon discovers that such skill cannot be acquired in a few days, and that the man working beside him, whom he regards as an uneducated laborer has a vast amount of traditional knowledge and acquired experience which guides him in his work, though perhaps the man himself could not explain very clearly the reasons for what he is doing or argue about agriculture like a college professor. The net result of the experience was that it was decided that the field-worker was a very capable and useful man and deserved better wages and better conditions of life than he had so far enjoyed in most parts of England.

After the first disappointing experiments, the reinforcing of the field-workers was carried out on more practical lines. Attempts were made to give some training to the new recruits for the farms, and with better methods, there has been more success. Farm-hands already enlisted in the army and doing garrison duty at home, have been temporarily sent back to the fields at the busiest seasons of the year, and some use has been made of German prisoners of war, men from the country-districts of the Fatherland, who have gladly accepted the offer to exchange mere idleness in the internment camps for field work in gangs, under a small escort, the



men receiving pay for their labor. They have proved efficient workers and have given so little trouble that the escort has had an easy duty.

But the most important step taken by the Government has been an enactment, under which the farmer is guaranteed a minimum price for his wheat during the war and for some time after it as an encouragement for breaking up pasture land with the plough. Further, the Government has taken pains to compel a certain amount of pasture land to be thus put under tillage, and the harvest of the coming summer will show a much larger production of home-grown wheat than has been recorded in England for a hundred years. Efforts are also being made, and made with good prospect of success, to pro-

duce large quantities of other food, especially potatoes. All over the country, waste lands are being turned into allotments, let at a nominal rent to anyone who will engage to cultivate them in their free hours after work. Parks, lawns and other grass-lands are being broken up with plough or spade and turned into potato-patches. There are cultivated strips on the sloping sides of railway cuttings and embankments. Even private gardens, small and large, no longer show trim flower-beds, but have been dug up and planted with vegetables. It is a revolution in English life. For the first time since the great development of manufactures began it is recognized that not only the prosperity but the safety of a country depends largely on the plough and the spade.

## The Separatist View of Ireland

JOHN DEVOY

**I**N the issue of AMERICA for June 9, the Rev. Sigourney W. Fay presented "The O'Connellite View of Ireland" very interestingly, largely through the mouth of O'Connell himself. The speech from which the writer quoted shows that the Liberator's policy in 1814 was essentially the same as it was in 1847, the year of his death. O'Connell was loyal to the Sovereign of England, was utterly opposed to Separation and, as Father Fay says, believed that Irish "freedom can only be attained within and not without the British Empire."

Father Fay states his belief that O'Connell's work for Repeal was ruined, as the work of Grattan and Flood was ruined in '98, "by the impatience of younger men." This is putting very moderately the view that prevails among followers of the Constitutional movement, but it is not borne out by the facts of history. Indeed, the very reverse is true.

The work of Grattan and Flood was ruined and the Union brought about because Grattan, by consenting to the disbandment of the Volunteers, threw away the weapon with which he had won legislative independence. That cleared the way for the Union, and Pitt was as sure of success before the Rebellion of 1798 as after it had been put down. Repeal was really defeated in 1844, when O'Connell was released from prison, a broken man, and it was dead when the Young Irelanders were driven from Conciliation Hall by John O'Connell and a crowd of hungry place-hunters in 1846. When the abortive attempt at insurrection was made in 1848 the Repeal Association was defunct and many of the men who had helped the Liberator's son to expel the Young Irelanders for "disloyalty to Repeal" were in snug Government jobs.

The Separatist view is that real freedom for Ireland can only be found in national independence and total

separation from England. The Separatists contend that England will never consent to give Ireland control over her vital interests, that English commercial greed insists now, as it always has, that no Irish legislature shall have power to restore the industries destroyed by English legislation or to foster and develop new ones, and that therefore real national life is impossible for Ireland within the British Empire.

Those who seek legislative freedom within the Empire and those who want separation have both failed in their main object. The taunt flung in the faces of the Separatists that they have not achieved success applies equally to the Constitutionalists. But the latter point triumphantly to measures of amelioration won for the Irish people by their efforts and to the so-called Home Rule act now "on the Statute Book." The Separatists assert that the Home Rule act is utterly worthless and can produce strong evidence to show that every concession wrung from an unwilling English Government, from Grattan's Parliament to Catholic emancipation, and from the disestablishment of the Irish Protestant church and Gladstone's Land acts to the grant of county and district councils and the Wyndham Land act of 1903, was in very large measure the result of the work of "younger men" which the Constitutionalists disapproved.

England has never yet given anything to a peaceful and submissive Ireland. She has never been influenced in the smallest degree by the justice of Ireland's case, but in every instance has yielded either to actual force or the menace of force. Gladstone frankly admitted this in his speech proposing the disestablishment of the Protestant Church in 1869, when he said that he had first been moved to the necessity of "doing justice to Ireland" by the "intensity of Fenianism," and he expressly named the insurrection of 1867, the Manchester rescue, the

Clerkenwell explosion and the successful resistance to eviction at Ballycohey. Here was the most enlightened and liberal Englishman of the nineteenth century, who had read many of O'Connell's speeches and listened to some of them, who was a grown man during the monster meetings, the greatest manifestations of a people's will in the whole history of the world, admitting that it required rebellion, acts of violence and breaches of the law to open his eyes. The Separatists have every right to claim that this admission of Gladstone is the key to English policy in Ireland. They have not reached their goal, but they have a right to claim that they have kept the Irish cause alive and the Irish question open and made it possible for the Constitutionalists to obtain concessions. It cannot be denied that it was the Easter week insurrection and the merciless system of English terrorism that followed it which made the Irish question a matter of international politics and forced the English Government to make its present attempt at a settlement, which the little "thing" "on the Statute Book" certainly does not make.

The Separatists are therefore within the bounds of moderation in insisting that it is their policy which is winning, and that, if final victory comes, it will be mainly, if not wholly, due to their persistent opposition to all compromise, their insistent iteration of the demand for full national independence and the sacrifices of life, liberty and worldly prospects which they have made, generation after generation. They are the only party in Ireland who have a consistent and continuous policy, kept alive and rigorously adhered to in spite of the vicissitudes of constant conflict with the British Government. Charles Gavan Duffy, who was not a militant Separatist, but would prefer complete national independence to Home Rule within the Empire, if it could be attained, had this idea of a fixed policy in his mind when he wrote in his "Four Years of Irish History":

Principles are like fixed stars, always in their unchangeable places; policy is the chart of the pilot who sails by their light. He shifts with the wind and the tide; his craft may be driven out of her course by a tempest, she may lie like a log on the waters in a calm; he backs to the right to avoid breakers on a dangerous coast, and to the left to give a wide berth to a sunken rock, but all the time he is pressing on with unsleeping watchfulness to the appointed port.

O'Connell was the greatest Irish leader who ever lived, the greatest peaceful agitator the world has ever seen, but he had the defects of his great qualities. His saying that "no amount of human liberty is worth the shedding of a single drop of human blood" would be welcomed by present-day pacifists, but it was rank political heresy, originating probably in his horror at the atrocities of the reign of terror in France, where he received his education. Another heresy is contained in the speech delivered in 1814, which Father Fay quotes. Few Irishmen, except Unionists of British descent, will agree with this:

I am most deeply anxious to impress upon the minds and understandings of every true Irishman that disloyalty to his Sovereign would be double treason to his country; it would be perjury, aggravated by folly, and followed by the virtual extinction of the liberties of Ireland. And what possibility could there be of aught besides destruction? You would have no friends, no supporters.

The men who listened to that speech in 1814 were no more loyal to the King of England than were the 3,000 mounted Wexford men, veterans of the Rebellion of 1798, who listened to him at Mullaghmast in 1843, smiling while he spoke of peace. Moreover, none of their descendants are really loyal today. The prophecy as to the consequences of disloyalty to England has been shown by all that has happened in Ireland since to be an idle dream. Such progress as Ireland has made has been chiefly due to active disloyalty, and such efforts as England is making now to appease it by concessions would not be made if all the people followed the advice of O'Connell in 1814, or that of Redmond today. No people make progress who do not stand on their rights. Ireland will not get Canadian Home Rule if she asks for only that, for England always gives less than Ireland asks. But now that England realizes her present straits she may offer Ireland, as a means of staving off the inevitable, something like Canadian Home Rule, but certainly without the power to protect and foster her industries.

But, no matter what England does, or what may be the attitude of the Parliamentary party, the Separatists will hold out for national independence, fully confident that, if they do not win immediately, Ireland will fare better for their steadfastness and resolute adherence to principle.

### "With Dyed Garments from Bosra"

JOHN C. REVILLE, S.J.

"WHO is He that cometh from Edom, with dyed garments from Bosra? Comely is He in His vesture." Thus sings the Church on the first Sunday in July in the Vespers of the Feast of the Most Precious Blood. Then, with a majesty and pathos to which the masterpieces of Greek tragedy offer no parallel, a sublime dialogue takes place between her and the heavenly Bridegroom. "It is I," He answers, "I that speak in righteousness, mighty to save." Now a voice, like that of John, the Seer of the Apocalypse, or of some burning Seraph, witness of the glorious ignominies of the Cross, thrills us with its strain: "He was clothed with a vesture dipped in blood, and His name is called the Word of God." Smitten with an agony of grief and love, wondering at that royal robe of her Spouse encrimsoned with the drops of Gethsemani, the Bride exclaims: "Wherefore is Thine apparel red, and Thy garment like unto those that tread in the wine-press?" And deep with all the agony of an outraged God, tender with the gentle reproach of a deserted and forgotten friend, comes the voice of the Bridegroom: "I have trodden the wine-press alone, and of the people there was none with Me."

Seldom in the glorious drama of her liturgy has the Church struck a note so majestic, so thrilling. Before her stretches the infinite, shoreless ocean of Christ's redeeming love. Her gaze looks down into the depths of the heart of God. Rapt in vision,



she sees at a glance once more every episode of the tragedy she has already celebrated on Good Friday. Then she wailed over the Bridegroom slain, and, clothing herself in the garments of mourning, she summoned her children to kneel with her at the foot of the Cross to keep vigil, in sorrow, shame and love, over the last agony of the Son of God. But now, while the note of sorrow still lingers on her lips, even as the mother of the Macabees lifted her voice in triumph over the pulseless hearts of her martyred sons, she, too, hymns her psalm of victory. It is the song of the Bride conscious of the immortality won by the Spouse who laid down His life that His brethren might be saved. Like a queen, celebrating the victories of her conquering son, she exclaims:

Forth let the long procession stream  
And through the streets in order wend;  
Let the bright waving line of torches gleam,  
The solemn chant ascend.

With what pride, what rapture of ecstasy, she lingers over the trophies and the triumph of her hero! Surely she has a right to celebrate them with all this sacred pageantry. Bride or mother never sang as she sings of the high deeds of her loved One. What a theme is hers! The world redeemed, the human race saved from the thralldom of sin!

By the first Adam's fatal sin  
Came death upon the human race;  
And this new Adam doth new life begin  
And everlasting grace.

For scarce the Father heard from heaven  
The cry of His expiring Son,  
When in that cry our sins were all forgiven,  
And boundless pardon won.

In the antiphons of Matins, Bride of Sorrows and Mother of the followers of the triumphant King, she bends over each sacred drop of His redeeming Blood, shed for us in the Circumcision, the Garden of the Agony, the Royal Way up the hallowed slopes of Calvary. She adores them at the Pillar of the Flagellation, and as they begem the Crown of Thorns that circlet of kingship on His brow. Thinking of Him as one ever living, she sees the world leagued against Him and clasps Him in her arms as if to shield His Sacred Blood from profanation and to defend Him against His foes, exclaiming with the Psalmist: "Why have the gentiles raged and the peoples devised vain things? The kings of the earth stood up, and the princes met together against the Lord and against His Christ." But, confident of the Divine strength of the Lamb that taketh away the sins of the world, she addresses Him in the words of the inspired Singer of Israel: "Arise in thy glory and beauty, march forward to victory." And as her God and her Spouse is also the Lion of the Fold of Judah, as she contemplates Him victorious through love over his foes, the glorious phalanxes of those whom He has redeemed pass before her inspired gaze. She beholds them accompanying the Lamb that was slain, all marshaled in their glorious companies, rank upon rank, the embattled hosts of the stalwart soldiers of Christ. How white their garments! How beautiful their brows, wreathed with those laurels of Paradise that never fade, for they were engrafted on the sacred tree of life, the Cross. Wonder-rapt at the sight, she exclaims in the antiphons of Lauds: "These who are clad in white robes, who are they, and whence come they?" And from the courts where the Lamb receives adoration and power and glory from the elect, voices like the sound of many waters and murmurous with melodies not of earth, answer: "These are they who have come out of great tribulation and have washed their robes in the Blood of the Lamb. They have conquered the dragon by the Blood of the Lamb and the Word of the Testament."

But earth must be joined to heaven. The soldiers still laboring here in the heat of the battle, wounded maybe in the struggle

against powers and principalities banded together for their ruin, must be united in a holy confederacy with their brothers above, that like them they may conquer by the power of the Precious Blood. So she gathers her children, gray-haired veteran and tender child, sinner and saint, rich and poor, priest and people, to the mystic pageantry of the Mass. Burdened though they be with sin and sorrow, she knows that if the stream of that innocent and sanctifying Blood bedew their souls, but touch the fringe of their garments, they will be saved. Exulting already in their triumph, she lifts her voice with the priest at the Introit and exclaims: "Thou hast redeemed us, O Lord, in thy Blood, out of every tribe and tongue and nation, and hast made us to our God a kingdom."

The kingdom of the Precious Blood, its empire, its sway over all those who are willing to seal their hearts and their lives with its sacred blazonry, such is her theme today. Trembling lest the enemy despoil her children of that kingly garment and livery, lest the germ of immortal life which the Blood of Christ implants in the soul, may be stifled by the poisonous weeds of passion and sin, she prays in the Collect to that Almighty and Everlasting God, who appointed His Only-Begotten Son to be the Redeemer of the world, that here on earth we should so venerate "the price of our salvation" and be so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven. Repeating in the Epistle the words of the Apostle of the Gentiles, she lifts our gaze again to Christ, "the High Priest of the good things to come," reminding us that He is the "Mediator of the New Testament; that by means of His death, for the redemption of those transgressions, which were under the former Testament, those that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord." It was by His own Blood, by the sacred price which He paid, that the Son of God entered heaven. By the merits and the saving power of this Divine Blood we, too, hope to enter into its glories as His brethren and His heirs.

The Gospel brings us back to Calvary. We watch the soldier pierce the sacred side, and see the Blood and the water trickling down the lance of the legionary and the riven breast of the Victim.

From that Holy Body broken  
Blood and water forth proceed;  
Earth and stars, and sky and ocean  
By that flood from stain are freed.

Then a martial strain sweeps into her song, the trumpets of victory sound a triumphant march. The royal banner of the Cross is borne in the hands of advancing hosts, and the accents of the great Preface of the Cross are wafted over the heads of the kneeling throng. For it is meet and just to give thanks to Thee, "holy Lord Father Almighty, eternal God, who hast appointed that the salvation of mankind should be wrought on the Cross; that from whence death came, thence life might arise, and that He who overcame by the tree, might also by the tree be overcome." And we are reminded of the splendid lyric of Passiontide, those words which for sweetness and tenderness have not been surpassed in Latin song:

Faithful Cross! above all others,  
One and only noble tree!  
None in foliage, none in blossom,  
None in fruit, thy peers might be:  
Sweetest wood and sweetest iron!  
Sweetest weight is hung on Thee!

After that noble hymn, when the Lamb slain from the foundation of the world, sacrificed on Calvary, has again been mystically immolated on the altar, and the Body and Blood and Soul and Divinity of the Living Christ have entered into the heart of the officiating priest and the innocent child and have strengthened wayfarers for the journey of life, our eyes are lifted to those heavenly mansions opened to us by the con-

quering and redeeming Blood of Christ, and with the priest at the Postcommunion, we humbly, but confidently pray: "Having been admitted to the Holy Table, O Lord, we have drawn waters in joy from the fountains of the Saviour: may His Blood, we beseech Thee, become with us a fountain of water springing up to Eternal Life."

### COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words.*

#### Liberty and License

*To the Editor of AMERICA:*

The cries, "liberty" and "free speech" are ever on the lips of revolutionists, Socialists, birth-controllers and the rest, of whom you spoke editorially in *AMERICA* for June 16. Until very recently, when the Federal authorities took control of the situation, they have been allowed a free hand to attack patriotism and preach contempt for constituted authority. That by "liberty" they understand license for themselves and denial of liberty to all others has been demonstrated for the ten-thousandth time by the experience of Mr. Russell J. Dunn and his coworkers of the American Anti-Socialist Society. These Catholic men have gone into the streets to defend Christianity and Americanism and have found themselves hounded by alien revolutionists, whose influence with an "uplift" municipal administration has proved to be very considerable. Though they scorn American citizenship and have had their teeth drawn to evade conscription, these revolutionists have, with the solid backing of their shop-keeping racial kindred, made a determined effort to prevent members of the American Anti-Socialist Society from publicly preaching love of God and love of country. If Christian Americans continue to tolerate existing conditions, they will pay the penalty by finding themselves a merely tolerated group in America.

Brooklyn, N. Y.

JAMES V. SHIELDS.

#### "Let Them Get Acquainted"

*To the Editor of AMERICA:*

Apropos of the discussion running in America on the subject of cultivating acquaintance among Catholic young people, I should like to add a little of my own experience. A girl of twenty-eight, I was graduated from a convent-school, and am not without attractions, to which I refer merely to point my moral. My father has always been a deeply religious man; but his religious views, or their exaggeration, have done an injustice both to myself and to my brothers, for they have made him narrow, Puritanical and obstinate; so set is he in his own way of thinking that no ideas of ours are given a moment's consideration.

I had ambitions to cultivate my natural gifts after leaving school, with a view to entering some field of usefulness for which I might find myself qualified. My father would not hear of the idea, being convinced that the home, and the home alone, was woman's place, and this whether it offered opportunities for occupation and development or not. As a consequence I remained at home. One would have expected that he would have made opportunities for my meeting Catholic men in a social way; but, alas, for the inconsistency of preachment and practice, he did nothing of the kind. The men I met or became interested in were for the most part non-Catholics. But to accept invitations from non-Catholics was to my father's way of thinking little less than a disgrace: so I do so without his consent and with my mother's connivance. I am not proud of having done so, I am simply stating facts. The Catholics I did meet were men with whom I had nothing in common.

Two chances to marry were offered me. In the one case the man was a Catholic, but he had narrow, hidebound ideas and was impossible; the other was a non-Catholic for whom I cared and whom I wished to marry. Fortunately grace was given me not

to do so, but no credit accrues to my rearing or education for my resistance. My experience has been repeated in the case of my brothers, and neither they nor I have benefited by the contempt for the other sex inculcated in us. So long as parents cling to views like my father's and carry them out in practice without making any effort to provide for their children's legitimate desires; so long as educators persist in frowning on anything like acquaintance with the other sex, while young people are under their care; so long as both parents and educators persist in being so short-sighted as to refuse to look into the future and see the natural results of their ill-advised methods, there will be numberless old maids or numberless mixed marriages.

Obviously I am far from being contented. The Catholic social service work, teaching of poor children and the like, in which I am constantly engaged, helps me somewhat to forget my frustrated hopes, but they leave me still dissatisfied. I love children and have always wanted a home of my own. Whose fault is it that this has been denied me?

A. R.

New York.

#### Conditions in Brazil

*To the Editor of AMERICA:*

Recent efforts on the part of our Catholic press to counteract the campaign of slander and abuse hurled at the Catholic Church in South America by some Protestant missionaries and agencies deserve the highest commendation. Unfortunately, however, some of our defenders have done more harm than good by going to the other extreme and ignoring conditions that are painfully true, and should be explained rather than ignored or denied. It is regrettable that all men do not endeavor to be as frank and exact as Dr. Hazlett and the Rev. Ernesto Caniguero, whose statements on conditions in Brazil appeared in recent issues of *AMERICA*.

The same full praise can hardly be extended to the Brazilian whose article appeared in the *Queen's Work* a short time ago, and to which you referred in *AMERICA* for March 17. Quoting statistics for the year 1912, the author gives 917,479 as the total population of the State of Sao Paulo, 894,739 of whom, he declares, are Catholics. I should like to ask how many of these Catholics approach the Sacraments once during the year, and also what percentage of them make any reasonable effort to attend Mass on Sundays and holydays regularly, or how many even consider themselves bound in conscience to perform these duties. The author was fortunate in choosing the State of Sao Paulo to prove his contentions, as religious conditions in that State are admittedly better than in other sections of Brazil, but I should be very agreeably surprised to learn that thirty per cent of the girls and women of that State performed their Easter duty and attended Mass regularly on days of obligation, and that fifteen per cent of the boys and men fulfilled these obligations.

In regard to marriages in Brazil I may say that practically all take place in the afternoon or evening, very seldom in the forenoon with nuptial Mass. I may add that in very many cases neither the bride nor the groom approaches the Sacraments of Penance and Holy Communion for the occasion, and in Rio de Janeiro it happens rather seldom that the groom prepares himself for the marital state by going to confession and Communion.

Referring to the question of morality I believe that we can utilize our time and efforts to better advantage by cleaning our own house before we point the finger of scorn and accusation at our South American neighbor. The biggest problem Church and State will have to face during the next twenty-five years or so in the United States will probably be immorality, if we are to judge from the trend of things as pictured in our maga-



zines, papers, novels, moving-picture shows, theaters, and women's fashions, even at private and public entertainments under the auspices of Catholic organizations, and the present birth-control campaign.

Catholics in Brazil, however, cannot deny that Protestant missionaries and others are justified to a certain extent in believing that there is a great deal of immorality in the larger cities, for the reason that whatever vice actually exists, and the extent of it is indeed deplorable, is practised openly. No one can accuse a Brazilian of hypocrisy; he is absolutely frank in everything he does. Furthermore, he does not consider himself immoral. I have come into intimate contact with many boys and young men, and I have found very few that did not "sow their wild oats," and openly at that. And what is more, they did not consider it wrong and thought it perfectly "natural." I may also add that their parents did not offer any objections so far as I could learn.

The Brazilian mother, wife and daughter have no superiors anywhere so far as morality is concerned. What Father Caniguero says of the Brazilian mothers must be confirmed by every honest critic, but if the Commandments of the Church apply to the people in Brazil, the great majority of the women in Brazil are not Catholic, and this condition is largely due to lack of religious education and training.

There are many practising Catholics in Brazil, and the Church has every reason to feel proud of them, but the number is not yet sufficiently large to make Brazil a Catholic country. Religious ignorance and impurity cannot thrive or even exist in the Catholic Church. Great headway has been made in Brazil the last fifteen or twenty years, thanks to the untiring zeal of the Bishops, diocesan priests and missionaries, and the time will come when that great country will fully deserve to be called a Catholic country.

New York.

P. R. D.

#### The O'Connellite View of Ireland

To the Editor of AMERICA:

The "O'Connellite View of Ireland" is the old, old view, older than the great O'Connell himself whose memory Ireland so dearly cherishes. I have laid my hand in reverence on the coffin that lies beneath the Round Tower in Glasnevin; and without abating my love and respect for the Chief whose fame is irrevocably secure, I defend the policy of those "younger men" whose impatience, it is alleged, ruined the work of Repeal.

In the speech quoted by Father Fay the enemies of Ireland are described as miscreants longing with bestial delight to riot in Irish blood; seducers and oppressors, ready with triangle and gibbet to torture, to plunder, and to massacre. If the enemies referred to could have been identified as common criminals seeking to seduce the Irish people from their allegiance, O'Connell would have beaten them flat to the ground. Reference to the gibbet, the symbol of power over life and death, shows that O'Connell expected the English Government to act in a terrible manner against Ireland, if the efforts of the criminals should be successful; and when he said that Ireland's enemies "send round their agents with money, and with pardon for themselves . . ." he left his hearers under the impression that the Government was instigating the commission of the crimes. This impression is intensified by the fact that he failed to call on the Government to prosecute the criminals, though he knew that such prosecution was the function of a just government and that the criminals would have received short shrift had they applied their devilish trade in England. Eventually, the Government did act: it arrested and sentenced to imprisonment, not the criminals who sought to stir up rebellion, but the great-hearted O'Connell himself, who had striven to the utmost to keep the people law-abiding and loyal.

Neither O'Connell nor the "younger men" were ignorant of the

Government's hostility, and the point at issue was: Could the Government be won over by constitutional means? Young Ireland's answer was: No. O'Connell, having by colossal efforts, overcome the inertia caused by religious persecution, may have calculated on achieving political emancipation by similar efforts. He tried; but, great as he was, such a task was overwhelmingly greater, and if it broke his valiant heart it is no wonder. That policy was, of course, the complete subordination of Ireland to England. The disagreement between O'Connell and the "younger men" was an apparent one only. Towards the end, O'Connell seems to have despaired of success for his efforts, and we need make no subtle distinctions between him and the "younger men," for does not their great common love for Ireland abridge the few short years by which the former was separated from a realization of the inexorable truth?

As to England's policy in regard to Ireland, it is based mainly on military considerations. A discussion of it would be very technical and would demand a high degree of training in military strategy and tactics. A very general statement of that policy would run: England's safety demands the annihilation of the space between England and Ireland, or, alternatively, the annihilation of Ireland's national power. We may relieve this statement of all technicality if we adopt the dictum of the late Lord Salisbury: "Sink Ireland beneath the waves of the Atlantic ocean."

Brooklyn.

STEPHEN MARY HALTON.

#### No Priests in the Trenches!

To the Editor of AMERICA:

The response of our Catholics to their country's call, while more than gratifying, is not surprising. It is a convincing answer to the Guardians of Liberty and others of that ilk: but we are only living up to the teaching of the Church and the traditions of the past. Among those sent to the front there will be a very large percentage of Catholics. The call has gone forth for 400 chaplains to look after the spiritual needs of our soldiers. Needless to say the priests will not be lacking.

No doubt the country at large is grateful for our sacrifices, and appreciates them: but if our Catholic young men are to fight bravely shoulder to shoulder with our Allies then we must insist that the French priest be taken from the ranks and the trenches and put where he belongs. There is something abhorrent in a priest shedding human blood even in a just war. His duty is to bring spiritual help to the soldiers and not take human life. France is, I believe—I am not sure about Italy—the only country where priests are forced to enter the trenches as soldiers. It will be very repulsive to our Catholic men to see the priests forced to do such work by a barbarous law.

Can we not bring pressure to bear upon the Administration at Washington so that France shall know that even from the point of efficiency better fighting will be done if the ministers of God carry, not the rifle, but the crucifix, if the musket is taken from them so that their anointed hands may be raised in absolution over the dying? But how shall we get the Administration to suggest this to our Allies? I think we can bring it about. Let every Catholic paper in the country print a short form of letter of protest, and let them ask their readers to send something similar to the Secretary of War. Let the soldiers in the ranks write in the same sense. I venture to say if this suggestion is carried out, in a short time millions of letters will pour into the War Department at Washington, and a protest so loud and so emphatic cannot be disregarded. The request ought to be made not so much in the name of humanity as in the cause of efficiency. If this is done I have no doubt Mr. Wilson will suggest to Paris that the priest's place is to console the dying and not to shed human blood, not even that of our enemies. So let our slogan be: "No Priests in the Trenches!"

New York.

GEORGE BRENNAN.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Bishop McFaul

ANOTHER member of America's honored episcopate has laid aside his purple and his cares and has gone to take his place among the great army of confessors who have kept the faith, their own and their flock's, have fought the good fight and come into the reward of justice laid up for them. He has made his last pilgrimage *ad limina*, not this time to pontifical Rome, but to the celestial Jerusalem. He has rendered his account to the great High-Priest; and has traced the long line of his episcopal lineage, step by step, with never a break in the many centuries, back to the Apostle from whom was derived his own share in the commission given by Christ to teach all nations. He himself rejoices, but his diocese and the many men in the United States who prized his friendship are mourning his death.

The loss of the Rt. Rev. James A. McFaul, Bishop of Trenton, is a great blow to the Church in America. One of those strong, practical, democratic prelates who have contributed so much to the virile Catholic piety of the country, he was in touch with his people at every stage of his career. He passed through every phase of sacerdotal life, and rose to high office, wearing for the last twenty-three years of his life the mantle of the successors of the Apostles, but to the very end he remained, like Pius X, preeminently a pastor of souls. The years of his priesthood were the mystical forty of Holy Scripture; for almost two decades and a half he bore the burden of crozier and miter, and through all that period he was indefatigable in labor, humble in thought, kind of heart, gentle with his priests, compassionate with his people, ever preaching the good tidings of salvation.

He exerted a remarkable influence in his State in all

that concerned Catholic interests, and this he did, not by agitation, but by sound counsel, intimate knowledge of affairs, and the confidence which his integrity and wisdom inspired; he organized with the now Archbishop Messmer of Milwaukee the American Federation of Catholic Societies, which has a membership of over 2,000,000 and is the largest united body within the Church; he administered his diocese with rare prudence, a task which called for much skill on account of its polyglot population; and not only did he put it on an excellent financial basis, but enriched it with many churches and institutions of learning. Yet in the midst of these many activities he was tireless with his pen, and wrote many pastorals, which, aside from their solid doctrine and literary finish, showed his people with fearless and uncompromising candor just where Catholics stood on the various questions of the day. Perhaps the best way to sum up his lifework is to say that he was at all times and on all occasions what God ordained him to be, a zealous, clear-sighted, courageous shepherd of men.

### The Shield Against the Beast

OUT of the pitiable story of New York's most recent murder, one lesson arises, not indeed connected with the innocent victim, but worthy of much consideration. It is the old, old lesson, never learned by some, that the first duty of fathers and mothers is to take care of their children.

For the benefit of the general public, investigators now report what is to them and to all lovers of the young, a bitter, never-ending story. Our nightly streets, the beaten trails of human vampires, are filled with boys and girls in their teens. Resorts of cheap and dangerous amusements, dance-halls, refreshment-parlors, even our public parks and breathing-spaces are their rendezvous, unknown to heedless parents but profitable marts for traders in the honor and lives of our boys and girls. That the unhappy victims are not exclusively the children of the poor, is a fact borne out by experience. In all ranks of society, unfortunately, there are parents devoid of that protective instinct which even the brute of the field never loses, and all ranks contribute their quota.

But care for the child does not mean that he is to be immersed in sex-hygiene, that panacea of the yellow journalist and the saffron sociologist; much less, that he is to be given the run of a library equipped exclusively with "sexional" book-cases. It does mean, however, and it insists, that the child be taught from the beginning the saving virtue of Christian modesty. Viewing the garb, the posture, the language, the customs of some young people who pass as well-bred Christians, the clergyman and even the hardened social-worker, must ask in frank amazement, if some of our presumably Catholic mothers are bent on bringing their daughters to shame and disgrace. "Fashion" is a poor excuse. It is



no consoler when disgrace comes, and at the bar of eternal justice before which these criminally negligent parents must one day stand, it means the sentence of hell.

Today as never, perhaps, since the pagan era which called vice virtue, are our children exposed to the claws of the beast. Without modesty, no child, particularly no young girl is safe. With it, the first advances which end in ruin of body and soul for the flirt, for the girl who "lives her own life," who "can take care of herself," are effectively averted. Youth's most obvious lack is intelligent choice. It is folly to picture evil, in the hope that it will be instinctively rejected. Evil has its lure; youth cannot see that its gold is tinsel, and its end destruction. Modern sociology may know nothing of original sin; the human heart knows much. Show our boys and girls the beauty of whatsoever things are good, and there is hope, well-founded, that their feet may be kept unflinching in the paths of purity.

### Free Speech and Treason

THE barking dog, we are told, never bites, but he can be an intolerable nuisance. If kind measures cannot cure, the neighborhood is justified in requesting his removal to the city pound, where discord is the rule. The events of the last few weeks, following close upon the military registration law, indicate that a few canines, hitherto allowed shelter in our hospitable land, are engaged in barking at citizens who have volunteered to defend their country. The United States Marshal in New York, a long-suffering person, is now busily engaged in transferring the barkers to the Government's pound. He has no intention of interfering with free speech, he announces, but he does not believe that anyone is free to preach disloyalty.

Under circumstances somewhat similar a great man once wrote:

Must I shoot a simple-minded soldier boy who deserts, while I must not touch a hair of a wily agitator who induces him to desert? This is none the less injurious when effected by getting a father or brother or friend into a public meeting, and there working upon his feelings till he is persuaded to write the soldier boy that he is fighting in a bad cause, for a wicked administration of a contemptible government, too weak to arrest and punish him if he shall desert. I think that in such a case, to silence the agitator and save the boy is not only constitutional, but, withal, a great mercy.

Until recently, one might with impunity preach in the streets of New York that our soldiers were enlisted "in a bad cause, for a wicked administration of a contemptible government." We have been too tolerant in this country. Henceforth the once-despised "contemptible government" will suppress this anarchy with a firm hand.

As for the man who wrote the words quoted above, it may be pertinent to know that his name was Abraham Lincoln, and that they were addressed in 1863 to certain defenders of Vandalism in the city of New York.

### Invisible Government

AFTER a sharp legal battle, decision has been rendered, that in appointing a "business manager," the New York Board of Education plainly exceeded its powers under the Charter. The incident is local but it contains a lesson on invisible government, which other communities now flirting with the moneyed foundations will do well to ponder.

As appears from the record, the "business manager" was elected by a strict administration party vote. The choice was immediately contested, in the only feasible manner. A tax-payer's suit was filed, praying an injunction restraining the City Comptroller from paying the new official's salary, and a temporary injunction, since made permanent, was granted. This action of the court, however, left matters precisely as they were, for "private parties" immediately announced that they themselves would pay the manager's salary. In other words, the authority of the State, from which the law-abiding citizen sought relief, was set completely at naught.

Is there anything, either in the charters or in the purposes of our larger foundations, which can restrain them from employing their huge financial resources on a larger scale, to the complete break-down of normal government? It is not easy to answer this question, for the foundations are, in effect, secret societies. Keen beyond measure in the critical analysis of other agencies, these plutocratic organizations resent nothing more bitterly than any attempt to bring before the public a complete record of their own activities. Only under threat of revocation of charter was the State of New York able, some months ago, to order a public hearing, and even then the information secured was but meager. Furthermore, it obtained hardly a line of publicity in the New York press. The "lid was on"; riveted and clamped.

Perhaps the war would be as good a time as any other, to teach our stocks-and-bonds foundations that a government within a government is a thing incompatible with democracy. The relief of birds in Louisiana, and the elimination of the hookworm in Alabama are worthy objects, no doubt, but they cost too much if the price is invisible government.

### The Flag and the Crucifix

HEROISM and courtesy go hand in hand, especially in Belgium. Another instance of the old truth has been furnished by Baron Moncheur, the head of the Belgian War Mission now visiting the United States. Replying to the words of official welcome extended to his countrymen, he said that they were trembling with hope at the assurance of America's solemn determination to help in the restoration of Belgium to her rightful place among the nations, and he added, with an inspired utterance that went to the heart of our highest aspirations, that the eyes of his people were fixed confidently on the "Starry Banner which has become more than ever

the symbol of strength placed at the service of the highest and noblest principles." His words which constitute one of the most graceful compliments ever paid to the national emblem, are in striking contrast to those spoken mostly by aliens who are advocating a policy which would make our flag a sign of cowardice and weakness and neglect of duty. They are so true and so forceful that they make comment superfluous. To Catholics, however, they suggest another reflection which M. Viviani and his associates would do well to ponder.

We are gratified to learn that the American flag flying over the fields of Flanders will encourage stricken Belgium. Not long ago we were proud to hear from Marshal Joffre that that same flag would have a similar inspiring effect on tired Frenchmen, as soon as it is seen beside the tattered tricolor. Both countries may surely count on America to make the Stars and Stripes not merely a sign of hope but a source of strength.

But we should have much more confidence in the efficacy of our assistance, if we did not remember that M. Viviani had grossly insulted the sublimest of all symbols of hope and strength, the Cross with its sacred figure of the bleeding Christ. The ex-Premier, it is true, will be powerless to take the crucifix from American hands, nor can he wrest it from the hearts of his own countrymen. Neither can he alter the fact that the spectacle of Divine self-sacrifice was the hidden source of power that made Belgium a martyr to heroic duty, and keeps her, though wounded almost to death, decimated and devastated, still sublimely undaunted and unafraid. Honor paid to our flag fires the soul of every American with grateful enthusiasm, but dishonor shown to the crucifix, the testimony of the most generous love of man recorded in history, and the inspiration of all who are brave and generous to forget themselves in the interests of others, grieves the hearts of all Christians. Belgium's tribute to our flag leaves nothing to be desired; the tribute given by the officialdom of France is somewhat tainted. France's heart is not altogether right with ours when it allows its minister to insult our King of Kings.

#### The Food Controller

AS presented by Mr. Hoover, the question at issue in the Food Control bill is simple. Shall the food speculator be allowed to imperil the country? On the extent of power to be vested in the Controller, there may well be honest difference of opinion; but it is difficult to see anything but crass stupidity in the contention that no governmental control whatever is called for. The Administration repudiates the assumption of a dictatorship, and, as the President wrote some weeks ago, honest commercialism has nothing to fear from the legislation sought from Congress. On the other hand, every check upon the unscrupulous trader is an asset to the honest dealer. With its tremendous resources of all kinds, the United States can successfully undertake the

heavy burden of the present war, provided always, that these resources be properly developed and wisely husbanded. Not unlimited, with prudent management they will prove amply sufficient.

Nor is there a trace of "paternalism" in the proposed legislation, much less of Socialism. It is the right and duty of the State to protect the citizen in those matters in which he is unable to act for himself, and in the unsettled conditions inevitably attendant upon war, this duty becomes doubly imperative. Mr. Hoover is authority for the statement that in the one item of flour, speculators have reaped an illegal harvest, during the last five months, of nearly two hundred and fifty million dollars. We are now confronted with the paradox, due in no small measure to these ghouls, "that with the greatest output in the history of the nation, we have the highest prices."

The correction of conditions so intolerable is plainly beyond the power of private individuals or associations. Frugality on the part of every citizen will help, but cannot completely rectify them. When private energy reaches the end of its resources, it is no arrogance of power for the Government to assume control.

#### Love's Revelation

LOVE did it this time and did it well, God be praised! What? Tore the mask from the face of another "professional Catholic" and exposed the venerable features of a woman wreathed in smiles over the possession of a brand-new boy-mate bestowed upon her, last Good Friday, by a country squire or justice of the peace in the romantic State of Vermont. Even so? Surely such events have happened before and will happen again. Quite true, but this is a very significant occurrence. The woman is a Catholic: all her life she has carried about with her tom-toms, a trumpet and a spotlight to attract attention to her Catholicism, especially at the psychological moment when the influence of Catholics was needed for her advancement. A few years since she or her many satellites or her press-agent filled this country with clamor, because, forsooth, bigotry had accomplished her defeat for the presidency of the National Educational Association. She posed not only as a Catholic but as a martyr for the Faith, and simple folk, ignorant of the badge of her tribe, believed her raucous protestations and hastened to pour into her wounded soul the oil of love and the wine of pity. Now they have their reward, those priests and lay-folk who spoke fair words of her and harsh words of the "bigots" who humiliated her on account of her tender attachment to the Church. Their heroine has proved herself. Reversing the role of young Lochinvar, she hopped into a "flivver" last Good Friday, and out of devotion to the Sacred Passion and to the law of the Church as embodied into the "*Ne Temere*," rushed a Catholic youth of twenty-four blushing summers and as many coy winters into the presence of a justice of the



peace who forthwith pronounced them man and wife according to the Vermont formula.

"There wasn't time for a church ceremony," so the squire helped out. There is the sum and substance of this devout Catholic's speculative and practical theology on matrimony. And that is the point to be insisted upon. The woman in question is neither here nor there. Despite her continued accessibility to reporters she will soon pass out of sight; now that she has publicly revealed herself, her factitious notoriety will wane. But her bad example may have an immediate effect. That public and dramatic violation of a law of the Church, of which this "movie" woman was guilty, is a grave scandal, and as such deserves the severest condemnation, if for no other reason, in order to vindicate a sacred principle and

to prevent, if may be, imitation of her action, on the part of weak and giddy girls.

For the rest there is sore need of a repetition of this scene:

And he found in the temple them that sold oxen and sheep and doves, and the changers of money setting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence and make not the house of my Father a house of traffic.

While Catholics are awaiting in hope this repetition, the woman whose action occasioned these remarks is advised to read a translation of the "*Ne Temere*," even though she may have lately evoked the ministrations of a priest.

## Literature

### EACH HIS OWN ANTHOLOGIST

THOSE who amuse themselves by reading the queries put to the editor of a paper's literary department often have occasion to marvel no less at the meager poetical value of the "gems" sought for, than at the obviousness of the answers that the questions deserve. "Will some one kindly supply me," writes W. K., "with the second line of the stirring poem which begins, 'How doth the little busy bee?'" "I have been searching high and low," writes "Perplexed," "for the text of a soothing hymn my nurse used to love. 'Sing a song of sixpence,' it ran. Can any of your readers help me find it?" "I am eager to copy into my scrapbook," writes another subscriber, "the poem containing the pathetic verses:

"He thought of his childhood, left far, far behind,  
That blissful and innocent state,"

but most of the cantos have escaped my failing memory. Will some one kindly name the author?" "Was it Dante Gabriel Rossetti or William Morris who wrote the musical ballad of which the haunting refrain is 'Butter and eggs and a pound of cheese?'" "Could you tell me on what occasion Lord Beaconsfield—or was it Lord Lytton?—improvised the moving lines:

"It may have been right to dissemble your love  
But why did you kick me down stairs?"

Those who ask a weary literary editor such questions as the foregoing, it is safe to say, are the makers of their own anthologies. They are hoarding up voluminous scrapbooks filled with clippings and transcripts which are the fruit of long and patient perusals of "poet's corners," "Gems of Literature," "keepsakes" and poetasters' first volumes. Yards and yards of commonplace verse which once "appealed to" the sentimental anthologists are thus preserved, diligence rather than judgment being the collectors' most striking characteristic.

To make for oneself a true anthology, however, by selecting and binding together flowers of poesy that are exceptionally fair and fragrant, while a profitable and praiseworthy enterprise, is by no means free from perils and difficulties, for the skill to distinguish true poetry from mere verse is a sure test of one's correctness of taste and literary discernment. The publisher of a new anthology, therefore, is a brave man, for critics are always quick to point out his lapses in judgment and take malignant pleasure in enumerating all the "flowers" which in their opinion should have had no place in the bouquet, and in naming all the other blossoms which should of course be there but have been stupidly left out.

Nevertheless the Hon. Stephen Coleridge has had the courage to offer the critical public a new anthology of his selection which he calls "An Evening in My Library Among the English Poets" (Lane). The volume is made up of the poems by British and American authors which he likes best, and in prose passages that bind the selections together. Mr. Coleridge comments on the poems and poets of his predilection and tells us what guided his choice.

For the most part our anthologist gives praise to the poets who deserve it, is happy in his selections and judicious in his remarks. He does not limit his commendation to the works of the master-singers only, but finds bright flowers in the gardens of the minor poets too. Most readers will doubtless share Mr. Coleridge's fondness for Austin Dobson's "Sign of the Lyre," a volume of eighteenth-century vignettes, in which the poet's sweet and simple "Phyllida" is contrasted with the haughty, affected "Ladies of St. James's," and "Monsieur the Curé" is charmingly described thus:

Monsieur the Curé down the street  
Comes with his kind old face,  
With his coat worn bare and his straggling hair,  
And his green umbrella-case.

You may see him pass by the little "Grande Place,"  
And the tiny "Hôtel de Ville";  
He smiles as he goes, to the fleuriste Rose,  
And the pompier Théophile.

He turns, as a rule, through the "Marché" cool  
Where the noisy fishwives call;  
And his compliment pays to the "belle Thérèse,"  
As she knits in her dusky stall.

There's a letter to drop at the locksmith's shop,  
And Toto, the locksmith's niece,  
Has jubilant hopes, for the Curé gropes  
In his tails for a pain d'épice.

There's a little dispute with a merchant of fruit,  
Who is said to be heterodox,  
That will ended be with a "Ma foi, oui!"  
And a pinch from the Curé's box.

There is also a word that no one heard  
To the furrier's daughter Lou;  
And a pale cheek fed with a flickering red,  
And a "Bon Dieu garde M'sieu!"

But a grander way for the Sous-préfet,  
And a bow for Ma'am'selle Anne;  
And a mock "Off-hat" to the Notary's cat,  
And a nod to the Sacristan.

For ever through life the Curé goes  
With a smile on his kind old face—  
With his coat worn bare and his struggling hair,  
And his green umbrella-case.

This is a pretty epitaph Mr. Coleridge finds in Miss Jenkins's poems:

Father, forget not, now that we must go,  
A little one in alien earth low laid;  
Send some kind angel when Thy trumpets blow  
Lest he should wake alone, and be afraid.

And here are two stanzas by Sir Henry Newbolt that our soldiers should now make their own:

To set the cause above renown,  
To love the game beyond the prize,  
To honor, while you strike him down,  
The foe that comes with fearless eyes;  
To count the life of battle good,  
And dear the land that gave you birth,  
And dearer yet the brotherhood  
That binds the brave of all the earth.

Mr. Coleridge's selections from American poets do not always seem to be particularly discerning. For instance, we do not take Ella Wheeler Wilcox at all seriously, and the stanzas by William Winter that Mr. Coleridge quotes hardly rise above the commonplace. Catholics may feel that our anthologist is a little unfair to Francis Thompson, but they will endorse heartily what he says about Walt Whitman, and the just strictures passed on Omar Khayyám whom Mr. Coleridge describes: "Sitting in a lonely place doing nothing himself, and telling everybody else that it is no use to do anything." "When to this sterile and monotonous doctrine of negation," he concludes, "there is added a recommendation to seek consolation in frequent cups of wine, we shall do well to choose another guide to life, however musically, and with however stately a diction, the bibulous advice is given."

After the model set by Mr. Coleridge, perhaps other lovers of poetry could profitably make for themselves an anthology of favorite poems. The collection would of course be for the anthologist's private perusal, not for publication. Not for publication, be it noted again. No, it needn't come to that! Few collectors in all probability will be found who can help showing each newly chosen poetical flower to a bored but discreet friend or two. But by sufficient fasting and prayer most amateur anthologists can surely secure the grace to avoid publishing their collections.

Let this then be the method of procedure for every man who would be his own anthologist: When you chance upon a poem you think you like, note it well, lay it aside and take it up again another day. Then read the poem carefully once more and see if you like it still. If you do, ask yourself why, for perhaps the reasons for your admiration are not based on sound criticism and correct taste, so you should not really like the selection at all. Be independent in your judgments. Do not admire a set of verses merely because others do, but learn for yourself to discern in them what is admirable owing to its beauty of rhythm, thought or expression. Whatever the world's best critics have always considered a masterpiece is likely to have in it something worthy of admiration. Try to find what it is.

When the poem under scrutiny has passed these tests, snip or copy it out and place it in your collection. If the book that is used has pages that can be easily removed, it would be a convenience. Then write after the poem selected the reasons that led you to include it among your flowers of poesy. Thus the growing volume will become both a record of the compiler's progress in literary discernment and a fragrant anthology which, as the years go by, can be read with ever-increasing profit and pleasure.

WALTER DWIGHT, S.J.

### THE MOTHER'S HELPER

I love all my children far more than I thought to.  
They do everything just the way that they ought to,  
And the ones that can talk say their prayers as they're taught to.  
But still every night as I sit at my sewing,  
My mind turned adrift on its own pleasures going,  
Underneath my wild thoughts is a steady prayer flowing:  
"St. Brigid, please keep  
My babies asleep!"

St. Christopher helps me when forth I am faring,  
St. Rita assists me when things are past bearing,  
But the care of my children St. Brigid is sharing.  
They are wilful and happy and dear beyond measure.  
No riches could equal the worth of my treasure.  
But in spite of my love and my pride and my pleasure,  
"St. Brigid, please keep  
My babies asleep!"

ALINE KILMER.

### REVIEWS

**Thomas Maurice Mulry.** By THOMAS F. MEEHAN. New York: The Encyclopedia Press, Inc. \$1.50.

This memoir of a great Vincentian, which Mr. Thomas F. Meehan, of AMERICA's staff, has written, should make a wide appeal to the Catholics of this country. For as a man and as a citizen the late Thomas M. Mulry was a sterling example of the type of Catholic layman we need nowadays. The fact that four of his children became religious speaks eloquently for the character of his home-life, and the following letter, written to his daughter, shows how loath he was to become a mere politician:

So you were not a bit disappointed when your father threw away all chances of becoming Mayor of New York? . . . I detest political life and dread political office. . . . The work of the Society of St. Vincent de Paul gives me plenty of business and I have always determined to allow nothing to interfere with that work. I am now looked upon as a rare species of man, one who absolutely refuses office, and I have the pity of many who feel that I am somewhat demented.

The only public office Mr. Mulry ever accepted was that of delegate to the New York State Constitutional Convention in 1915, and that he undertook in order to defend the private charitable institutions of New York against the attacks of the "Charity Trust." But the mere enumeration of the offices he held in connection with the presidency of the Superior Council of the Society of St. Vincent de Paul, and as head of the Emigrant Industrial Savings Bank, fill several paragraphs of this memoir, and no citizens' committee for the furthering of any charitable work was considered complete unless it included the name of Thomas M. Mulry. It is as a devoted Vincentian, however, that he will be longest remembered. From the day in 1872, when as a youth of seventeen he joined the Conference of St. Bernard's parish, New York, until he died last year the President of the reorganized Superior Council of the United States, he was first, last and always a model St. Vincent de Paul man. The "Ozanam of America," some called him, and the title was not undeserved, for there is no form of Catholic relief-work in which he did not take an active interest, and the promotion of the movement for the spread of Ozanam clubs for boys was particularly dear to the heart of Mr. Mulry.

The countless friends and admirers of this great Vincentian will perhaps find the most interesting chapter in the memoir to be the hearty and enthusiastic tributes to Mr. Mulry's personal character which Mr. Meehan has gathered together and which come from such eminent men as Cardinal Gibbons, Theodore Roosevelt, and Count d'Hendecourt. Mr. Mulry's "Papers and



Addresses" which make up a good half of the volume prove how thoroughly he understood the theory and practice of Vincentian relief-work. In preparing the memoir Mr. Meehan has drawn once more upon that wide and deep knowledge of Catholic New York's history of which he has repeatedly shown himself the master.

W. D.

**Early European History.** By HUTTON WEBSTER, Ph.D. New York: D. C. Heath & Co.

**Ancient Times: A History of the Early World. An Introduction to the Study of Ancient History and the Career of Early Man.** By JAMES HENRY BREASTED, Ph.D. New York: Ginn & Co.

Here are two history text-books. The author of the first, who is Professor of History in the University of Nebraska, takes the reader from prehistoric times down to the Peace of Westphalia, A. D., 1648, thus covering not only all ancient history, European or Asiatic, that serves as a groundwork for European civilization, but the entire medieval and Reformation periods as well. Despite the great compression that was necessary in order to bring into one volume material embracing such a wide historical range, Dr. Webster has introduced a wealth of detail and a broadness of vision unusual in similar text-books, and this, too, without interfering with the readability of the work.

The book is very interesting and notwithstanding the opportunities in the latter part for giving offense to Catholics, the author walks very warily. Though there are some statements to which exception might be taken, they are obviously due rather to inaccuracy or to a desire for brevity than to unfairness, for the whole book shows conscientious efforts towards impartiality. With so much in its favor, it is too bad there are any inaccuracies on the religious side. But "selling indulgences," on page 617, is a sad blot, while the "Inquisition and the extermination of Moors and Jews," on page 668, is reminiscent of the history-writing of the past. Surely such a "safe" anti-Catholic writer as Henry Charles Lea, if consulted, would have shown that not "Moors and Jews," but "Moriscos" and "Maranos," i. e., feigned Christians of Moorish and Hebrew descent, were the objects of the Inquisition's severity. With regard to the assertions: "Priests of the Greek Church may marry," and "In the Greek Church the national languages are used," it should be noted that the practice of ordaining married men and the use of what were once the vernaculars, but are now archaic tongues are what misled Professor Webster. The illustrations and maps are abundant, new and instructive. Taken all in all, this "Early European History" is one of the best text-books on the market.

Dr. Breasted's volume covers the periods from the Early Stone age to the overthrow of ancient civilization by German and Moslem. The author, who is Professor of Oriental History and Egyptology, in the University of Chicago, has spent much time in archeological researches in the East, and it is precisely in this portion of his book that he chiefly excels. Though 740 pages may seem a bulky volume for use in a classroom, still the author has done wisely in making it large, as in this way it is possible to treat the various topics at such length as to give the work the air of a story, instead of what is practically a catalogue of names and dates. The faults of Dr. Breasted are his habit of stating, as an uncontested fact, what is at best a mere theory, e. g., the origin of the Scriptural account of the Deluge and the Tower of Babel; and a certain over-credulousness in regard to all points making against accepted Christian views. Was primitive man necessarily a savage like our lowest modern ones? Would not a more careful perusal of the findings of modern science have shown him that "the Cro-Magnon man and his contemporaries," in the words of an eminent geologist, "are eloquent of one great

truth. They tell us that primitive man had the same high cerebral organization which he possesses now, and, we may infer, the same high intellectual and moral nature. . . . They indicate also . . . that man's earliest state was the best—that he had been a high and noble creature before he became a savage." In handling purely Christian topics the author is generally very reticent, though here too some errors creep in.

J. F. X. M.

**A Munster Twilight.** By DANIEL CORKERY. New York: Frederick A. Stokes Co. \$1.00.

The literary archeologists are earnest in delving for the great store of ancient Irish manuscripts which are scattered among the libraries of Europe. Get them done into English, they say, repeating the words of the late Stopford Brooke, and we shall set the "Idyls of the King" going for another thousand years. Yet there are other literary workers, not a whit less earnest than the delvers in research. And who shall say that the one is more important or more interesting than the other! Ireland ever ancient, Ireland ever young, sounds like a line of verse, but it is a great historical truth, and the book in hand aptly illustrates it.

Munster and the twilight hours for atmosphere, and Mr. Corkery for artist! Munster! what it represents in ideas and culture in contrast to the dour ways of Ulster. One need not go for testimony to Canon Sheehan's stories, nor to these excellent sketches but to a passage from the pen of a sturdy and aggressive Protestant—for such the English *Tablet* calls him—Mr. Harold Begbie, in his book, "The Lady Next Door." Says this alien traveler:

In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness, entirely admirable in the beauty and contentment of their domestic life, wonderful beyond all other nations in the wholesomeness and sanctity of their chastity. . . . The charm which every traveler feels in the south of Ireland is the character of the Irish people; and my investigation has forced me to the judgment that this character is the culture of Irish Catholicism.

In translating the dwellers of this charming Munster to a book of stories, Mr. Corkery displays consummate skill. The intimate views of his characters, the incidents, the things said, some direct, some with half-utterance by means of a nod or a dim echo, the landscape magic by hill and valley, and the skilful management of his dialogues or his flashing *obiter dicta*, are among the book's excellences. For instance, there are the eyes of one, "more earnest than her tongue—they implored the pity of silence." And see the mountain, which, when the valley was dark with night, "had still the red gleam of sunset on it. It hung over the misty valley like a *velarium*—as they used to call the awning-cloth which hung over the emperor's seat in the amphitheater." But even more interesting than its scenic charms, are the ideals which actuate the book's men and women, the terms of the soul according to which they live, in a word, the culture which is theirs, rooted in eternal principles, and growing, trunk and branch, in the achievement of the one thing necessary. Dreamers, yet hard at work upon the daily tasks at hand. "Now he would be all brightness, quoting old poems of the Gaelic bards, old prophecies of the Gaelic Saints, but at another time he would say—Rooted in the soil again—we will, child, and there'll be kings in Tara."

M. E.

**A Mind That Found Itself.** By CLIFFORD WHITTINGHAM BEERS. New York: Longmans, Green & Co. \$1.50.

This is in some ways an extraordinary book. It is a clear and fascinating narrative of the adventures of the mind of one who experienced all the throes and agonies of that most pitiable of all infirmities, insanity. Seized in the very prime of his man-

hood by that terrible disease, passing at first through the delusional and then the more dangerous maniacal phase, the victim, nevertheless, by an extraordinary set of circumstances emerged from the "territory of insanity" where reason had been a prisoner, with faculties evidently unimpaired and with the will more strongly set than ever before for the accomplishment of a determined end.

Mr. Beers tells of the tragedy which overshadowed his young manhood with the utmost frankness and sincerity. He lays bare the sufferings of body and soul which he underwent, but in no sentiment of egotism or vain parade. With a mind before which the sad experiences of his days of confinement with the insane were perfectly clear, he recounts them with the sole purpose of making them a source of help to others, especially to all those who, in any way, may have to do with the mentally unbalanced and the insane. He believes in remedies applied before the disease manifests itself in its acutest form. Above all things, he opposes all those methods, whether mechanical or chemical, so often used to subdue and tame the more violent victims. A strong upholder of the "non-restraint theory," he believes neither in strait-jackets, nor the administration of temporarily paralyzing drugs, such as hyoscine. The violent, he maintains, can be subdued by other means. It remains for doctors, specialists, and psychotherapists to determine whether that can be accomplished in all cases. But there can be no doubt, that, with the exception of the rarest cases, the most violent can be mastered by far more effective means and with better hopes of a permanent cure. Those who may have visited a hospital for the insane managed by our Catholic Sisters can testify to the splendid control which, with a word, or a look, but especially with the compassion and the love born of their heroic yet tender spirit, they exercise over their patients. The reading of this book, to which Cardinal Gibbons and Miss Julia C. Lathrop give their heartfelt approbation, will undoubtedly revive the interest of the public in the care of the insane. No cause more heartily deserves our sympathy and our generous cooperation. J. C. R.

**The German Fury in Belgium.** Experiences of a Netherland Journalist During Four Months with the German Army in Belgium. By L. MUKVELD, War Correspondent of *De Tijd*. Translated by C. THIEME, London Correspondent of *De Nieuwe Courant*. London: Hodder & Stoughton. 3s. 6d.

**England and the War (1914-1915).** By ANDRÉ CHEVRILLON. With a Preface by RUDYARD KIPLING. Garden City, N. Y.: Doubleday, Page & Co. \$1.60.

**The World at War.** By GEORG BRANDES. Translated by CATHERINE D. GROTH. New York: The Macmillan Co. \$1.50.

**Gems (?) of German Thought.** Compiled by WILLIAM ARCHER. Doubleday, Page & Co., Garden City, N. Y. \$1.25.

**Trench Warfare.** A Manual for Officers and Men. By J. S. SMITH, Second Lieutenant with the British Expeditionary Force. New York: E. P. Dutton & Co. \$1.50.

The subject-matter of these five volumes makes it easy for the reviewer to group them together. The author of the first is a Dutch Catholic journalist who entered Belgium early in August, 1914, with the object of investigating the reports of German "atrocities" he had heard. He began as a strict neutral, but what he saw done in Liège, Louvain, Dinant, Bilsen, etc., made him an anti-German, and his testimony is here. Much of the ruthless brutality that marked the invasion, says Mr. Mukveld, was due to the fact that many of the Germans, both officers and men, were drunk. When the Kaiser is forced to repair, as far as they can be repaired, the cruel wrongs his soldiers did the unoffending Belgian people the calmly-given evidence in this book will doubtless be of great value.

M. Chevrillon's volume contains a Frenchman's impressions of what he saw in England during the first year of the war. He

keenly analyzes the national mind, describes how slow the British were to realize the magnitude of the conflict in which they were engaged, and tells what costly blunders they made. He is an enthusiastic admirer of the English character.

In "The World at War," Georg Brandes, the well-known Danish pacifist, points out with an impartial hand the hypocrisies and inconsistencies of all the belligerents. For instance, he calls the reader's attention to the fact that "when Germany appealed to the sympathy of neutrals because of the overwhelming odds she was fighting against," she conveniently forgot that in 1864 Austria and Prussia made Denmark face odds five times greater than those with which Germany was confronted last year, yet the general eye of neutral Europe remained quite dry. The author also has some caustic comments on the Great Powers' touching concern for the rights of small nations, and even hints that Ireland, Finland, Persia, Morocco, Korea, etc., do not seem to be enjoying complete autonomy. Mr. Brandes cites Woltman's authority for the fact that "All the great men in history were German in reality." Giotto's true name, for instance was Jotte; Tasso's Dasse; Leonardo's, Leonhardt; Gounod's, Gundiwald, etc. It is a pity that the author could not manage to avoid repeating that threadbare calumny about "Jesuitic ethics."

The most interesting of the 501 "Gems" in the "Anthology of the German War Scriptures," Mr. Archer has culled from the Fatherland's authors, statesmen, and divines, are the Lutheran ministers' ridiculous pulpit utterances. But it is tragically fitting that the results of State-absolutism in religion should reach its climax in the country that gave the system its birth.

Lieutenant Smith, the author of the last book mentioned above, is an American who has served in a British regiment since the beginning of the war and has watched how trench-fighting has developed. So he has now written for his countrymen a thoroughly practical manual, giving descriptions of all kinds of "Trench Warfare," and detailed directions about how to wage it with the greatest safety and success. The little book would make a suitable present for our departing soldier-boys.

W. D.

**The Influence of Horace on the Chief English Poets of the Nineteenth Century.** A Thesis Presented to the Faculty of the Graduate School of Cornell University for the Degree of Doctor of Philosophy. By MARY REBECCA THAYER. New Haven: Yale University Press. \$1.00.

The first thing to praise about this thesis, and it only deserves praise, is that it is not forced. It is scholarly and unbiased, not the partial work of a special pleader. The author has tabulated all the traces of Horace, "unquestionable" and "probable," that occur in the works, prose and poetry, of the seven principal poets of the last century; this is the chief part of her study; and it is upon this solid body of evidence that she appraises fairly, like an honest searcher after truth, the Horatian element in the poets, and shows reasons drawn from their several aptitudes why it is greater or less in each case. She does not eke out this element of influence to attenuation, as Tennyson complains of other "editors of booklets" doing. "They will not allow one," he says, "even to use such a simple expression as the ocean 'roars,' without finding out the precise verse in Homer or Horace from which we have plagiarized it." Neither does she mistake a mere quoting acquaintance with the "tuneful Horace" for the true kinship of feeling revealed by the casual fossil phrase of Horace found "re-clothed according to his own fancy" in the modern poet's text. Certain pet phrases and words of Tennyson best reveal that real artistic sympathy.

Compare, for instance, the following: "Whate'er my grief to find his less than fame, 'Major minorve fama'; 'Great Orion sloping slowly towards the west,' 'pronus Orion'; 'on



either shining shoulder laid a head," *"albo sic umero nitens."* Of these deep-set resemblances, it must be admitted, Miss Thayer's exhaustive investigation has discovered but few, and those principally in Tennyson, Wordsworth and Shelley. It is the quotations from Horace in which these romanticists abound. Byron's "Farewell, Horace, whom I hated so," was, it appears, only a schoolboy's execration; Coleridge, as Stevenson would say, had a cold head-knowledge, divorced from enjoyment; but "*profanum volgus*," "*genus irritabile vatum*," and "*nil desperandum*" were Keats's sum and all of Horatian lore. A kindly appreciation of the many-sided Horace and his poetry, and a general sketch of his influence upon his own and later times forms the introduction of the volume; and there is appended to it an index of parallel passages which will make it doubly valuable in the hands of teachers and students.

W. T. T.

**The Life of Henry David Thoreau, Including Many Essays Hitherto Unpublished and Some Account of His Family and Friends.** By F. B. SANBORN. With Illustrations. Boston: Houghton, Mifflin Co. \$4.00.

The author of this biography died early this year, and was practically the last survivor of that circle of Concord Transcendentalists to which Thoreau belonged. The book shows that Mr. Sanborn knew the young naturalist and his relatives intimately, contains many specimens of Thoreau's youthful literary efforts, which we could well have spared, and is too full of long disquisitions on unimportant details to be of much interest to the general reader. Though Thoreau was of Norman-French ancestry, and his grandfather must have been a Catholic, the author of "Walden" seems to have shared his much-admired friend Emerson's highly-diluted religious creed. Channing, Thoreau's earliest biographer, wrote of him: "He was not a believer in the things he did not know about." He rejected Christianity altogether and once remarked when seriously ill, "I have nothing to confess."

The master of an attractive style and a close observer of Nature, who, apparently, was "born and brought up in Concord," Thoreau is now enjoying a new vogue. As Hawthorne said of him: "He is familiar with beast, fish, fowl, and reptile, and has strange stories to tell of adventures and friendly passages with these lower brethren of mortality." It is clear from Mr. Sanborn's book that Thoreau was not very companionable. Brusque, pugnacious, and eccentric, he had few friends and lived the life of a recluse. "Nothing makes me so dejected as to have met my friends," he writes, "for they make me doubt if it is possible to have any friends." He took great pride in being independent. He did not expect literature to yield him a livelihood, but at different times supported himself by teaching school, making pencils, surveying land, lecturing, and acting as a general utility man at his neighbors' beck and call. A Harvard graduate, and familiar with several languages, Thoreau was quite well-read, and gathered together a good library of his own, which Mr. Sanborn describes. Thoreau's admirers call him a "mystic," too, and quote from his poems such stanzas as these:

I hearing get, who had but ears  
And sight, who had but eyes before;  
I moments live, who lived but years  
And Truth discern, I who knew but Learning's lore.

I hear beyond the range of sound,  
I see beyond the range of sight,  
New earths and skies and seas around;  
And in my day the sun doth pale his light.

But Thoreau's fame rests rather on the faithful, carefully-worded records he has left of what he saw and heard in the woods and fields and streams of Concord as the year went round, or of what he observed and pondered on during his many journeys.

W. D.

## BOOKS AND AUTHORS

In the June *Irish Monthly*, Professor R. A. S. Macalister, Litt.D., F.S.A., begins a series of papers on "Pre-Celtic Ireland," the substance of which was contained in a course of public lectures he delivered at University College, Dublin, last year. He first treats of the place-names of Ireland, insisting on their correct orthography and pronunciation. Another important article in the number is Father McKenna's appeal for the formation of "An Irish Catholic Women's League." He urges a more extensive exertion of his Catholic country-women's interest in public life, complains of their "tragic apathy" toward the solution of pressing social problems that are of the highest importance to the Church, and then outlines a practical scheme of local and general organization.

In "The Banks of Colne" (Macmillan, \$1.50), Eden Phillpots' new novel, he takes oyster-beds and flower-gardens as his setting and then describes the doings of a dozen English people who have little that is attractive about them. The author makes the book a vehicle for preaching the tenets of Socialism and for expounding other "advanced" ideas, his leading characters defy the conventions of Christendom and several "religious" men and women are made particularly contemptible. The plot of "The Banks of Colne" is cleverly developed. The story comes to a most striking and unexpected conclusion, and there are numerous descriptive passages that will arrest the attention. The book seems to give a faithful account of how men and women act who are without God in this world.

"Mrs. Norton's Cook Book" (Putnam, \$2.50) contains hundreds and hundreds of infallible ways of pleasing a husband. Into a volume of more than 600 large pages Jeannette Young Norton has gathered the results of some twenty years' experience as a cook and of fifteen as a writer on household topics. The chef who can discover that anything really worth eating or drinking has been omitted from this book is a clever man. After six chapters of "General Information" about cooking by coal, gas and electricity, on serving meals, caring for table-linen, silverware and glass, measuring tables, etc., there follow an amazing variety of recipes, ranging from canapés to cocktails. The book is furnished with a thorough index and will lie open without a weight.

In their charity, Catholic reviewers have been wont to excuse much of Miss Olive Katharine Parr's undeniably mawkish literary work on the ground that the lady meant well. For "White Knights in Dartmoor" (Longmans, \$0.40), the latest effusion of this singularly naïve and indiscreet writer, no such excuse can be found. The book is not mawkish, but morbid to an extreme degree, and can only do serious harm to the cause which it purports to aid. Miss Parr states that "Prioresses" and "Lady Abbesses," together with a large number of nuns, are actively engaged in a scheme, which would be ridiculous did it not contain possibilities of serious scandal. If Miss Parr is drawing on fact in making this claim, and not on what she fondly deems fact, it is high time for the ecclesiastical superiors of these religious houses to put an end to this spiritual lunacy. Clearly, the "sob-sister" is not a strictly American production.

Dr. Harry Lyman Koopman, Librarian of Brown University, has gathered into an attractive volume, entitled "The Booklover and His Books" (Boston Book Co.), two dozen addresses and magazine articles he has written, for the most part, about the material make-up of books. He has accumulated a great deal of lore regarding the format of Elzevir, Aldus, and Pickering volumes, and deplores the fact that there is so much careless book-making nowadays. The paper of volumes published 500 years ago is still white, and the ink black, but many of today's

books will probably be illegible in a hundred years. However, in numberless instances that will be a real mercy. With Mr. Henry Stevens the author divides, among ten parties, the blame of spoiling modern books: the author, the publisher, the printer, the reader, the compositor, the pressman, the paper-maker, the ink-maker, the binder, and the consumer. As a cure for the evil the establishment of a school of typography is recommended, "in which every disciple of these ten tribes shall study a recognized grammar of book-manufacture based on the authority of the best examples."

Three new volumes of the "Short Course Series" have been issued by Charles Scribner's Sons, New York. Dr. George Milligan, Professor of Divinity and Biblical Criticism in the University of Glasgow, contributes a popular book on "The Expository Value of the Revised Version." He gives a distinctively Protestant account of the earlier English versions of the Bible, lauds Tindale rather unduly, slaps down a few things about the Douai-Rheims translation, and has not even a hint at the undoubted influence of this Catholic version upon the King James' Authorized. The treatment of the superiority of the Revised over the Authorized Protestant Version is very good, although replete with Protestant prejudices. Another recent book of the same series, "Belief and Life," by Dr. W. B. Selbie, Principal of Mansfield College, Oxford, is a study of the leading thoughts of the Fourth Gospel. The Johannine authorship is from the outset denied; and so the historical worth of the tradition of John suffers. Yet the author seems to believe in the Word made Flesh, despite his approval of the eschatologist Burkitt to the effect that "the Evangelist was no historian; ideas, not events, were to him true realities." A third volume of the same set of popular manuals is an expository study of the main thoughts of "The Prophecy of Micah," by Dr. Arthur J. Tait, Principal of Ridley Hall, Cambridge. The treatment of sin is fortunately free from the error of pragmatism, and its relativity of goodness; though faith is said to be of the heart, and knowledge is identified with love: consequently we are bewildered.

"American—the New Pan-American Language," a book written and published by Charles George O'Connor, of Buffalo, N. Y., is one of the latest literary developments of the Pan-American movement. It is a text-book of a language suggested by the author as the most feasible solution of the language difficulty, which has always been in the way of the easy progress of the movement. Mr. O'Connor seems to have outlined a language that is extremely simple, and at the same time euphonic and flexible. Of course the artificial imposition of a new language upon a people is full of tremendous difficulties. Still "American," if adopted, and in winning an adoption for it all the difficulty seems to lie, would surely form an easy means of communication between North and South America.—"Short Lessons in Church Music" (Choir Press, 1634 Gregory Street, Chicago, \$0.10), is a good booklet compiled for use in parochial schools and church choirs. In catechetical form it explains the nature and the various kinds of approved church music and then enters into the important details of this sacred function according to the mind of the Holy Father.

The author of the useful volume, "Our Minnesota" (Dutton, \$1.60), is the teacher of history and civics in the high schools of St. Paul. In her preface she notes: "We are apt to lay much stress upon the necessity for teaching the responsibilities of citizenship, but it is really more important that we plant in the hearts of children a love for the place where they live, so that the care and responsibility for it will grow as a natural result." But, of course, our view must not be narrowly exclusive. While the young student should be taught to appreciate

his own State first, he should also be made to realize that there are forty-seven other States, and that none is unimportant. The book is written for children; and the child who reads it carefully will know with sufficient fulness the history, the resources, etc., of Minnesota. There are times, however, when, without loss of historical accuracy the author could make her record of events more telling and impressive for the young student, notably, when she writes of the early discoverers, and of the pioneers.

The publications of the Babylonian Section of the Museum of the University of Pennsylvania have reached the eleventh volume. The first number of this volume is "A Syllabary of Personal Names" from the Temple School of Nippur, edited by Edward Chiera. Most interesting, to one who is not a specialist in Babylonian, are the account here given of school-texts, together with some phototypic facsimiles of teachers' model-texts, and the reproductions of them by pupils. The tablets of this class were for temporary use, and are not baked. On one side, they are divided into two columns. To the left is the teacher's model, beautifully written and well preserved; to the right is the pupil's reproduction of that model, always spoiled by erasure, indentation, or breakage. On the other side of the tablet is always the work of some advanced pupil, who had no need of a model; yet even this work is often destroyed by indentations with the style or breakage of the tablet. Either teacher or pupil was fully set on leaving little trace of these first attempts in Babylonian calligraphy.

"The Poems of B. I. Durward" (The Pilgrim Publishing Company, John T. Durward, Baraboo, Wis.), is a memorial edition for the centennial of the birth of the Catholic poet of Wisconsin. The volume, prepared by the poet's son, the Reverend John T. Durward, is prefaced by a life of the poet, and an essay on poetry. The volume will express to the author's friends the thoughts of a deeply religious mind, and it is to these friends chiefly that the poems will make their appeal, and no doubt strongly.—Charles Louis Palms, a Catholic financier, of Detroit, has recently published a volume of poetry, entitled "Rhodanthe, or The Rose in the Garden of the Soul's Delight" (The Marion Press, New York). It is a "fantasy" of 4,000 lines, describing true love as a spiritual thing that is nobler than sense delight, and was written during the last six years in the intervals of business. The book is beautifully bound in orange, printed on fine Italian paper, and is for private circulation only. Mr. Palms received his degree of Ph.B. from Georgetown in 1889.

In managing the development of the scenes in "The Guileless Saxon" (Gill, 1 shilling), Louis J. Walsh displays fine perspective and proportion. The three acts of this Ulster comedy abound in humorous situations, and sallies of repartee are flung off on every page.—"A Lily of the Snow" (Encyclopedia Press), is the story of the martyrdom of St. Eulalia, a little girl who by her death strengthened the courage of many martyrs in Spain under Dacian. It is written in pleasing verse by F. A. Forbes, the author of other similar plays.—"Garcia Moreno's Death," a tragedy in five acts, is the first of a series of Catholic plays to be brought out by the Fathers of the Divine Word, Techny, Ill. It well portrays the lofty character and heroic end of the great patriot, but some of the dialogue is perhaps too wordy for the stage.—Two cities in Massachusetts during the past two years witnessed the successful performance of "On the Slopes of Calvary," the religious drama written by Father Aurelio Palmieri, O.S.A. Now that the English translation, by Mr. Henry Grattan Doyle, 816 Christian Street, Philadelphia, has been published, doubtless this edifying drama will be in demand for the coming season.



## SOCIOLOGY

## St. Francis Regis and the Social Evil

THERE is a passage somewhere in Newman's sermons on the power of the Catholic religion to keep the young heart pure. With singular clarity and his peculiar eloquence, the great Cardinal explains how the Church teaches her children to lead the life which gives the eyes "to see God." To every one blessed with a Catholic home, the lesson is familiar. Before he is able to talk, the Catholic child has heard of Jesus, of His Blessed Mother, of the Saint whose name he bears, of his Guardian Angel, and of the Angels whom the great God sends down from heaven to watch over him while he sleeps. Nothing is said of the ugliness of vice; much of the beauty of a white soul, and in those sweet and delicate ways, born of mother-love, the plastic mind of the child is turned always to ideals of purity.

## CATHOLIC TRAINING

THUS does the process go on, day by day, in homes poor in many ways, but richly dowered with the Faith. The child is introduced to the great court of heaven; he makes friends with that matchless company of gallant men and pure women, and, before the corruption of the world has worked its way, he is united with the very fount of purity, through the privilege, thanks to the discerning heart of Pius X who opened the tabernacle to the lambs of the flock, of the daily reception of the Eucharist of Angels. An ideal has been placed before him, high indeed, yet attainable through his own efforts reinforced by the grace of God, generously given through prayer and the Sacraments. This child knows nothing of physiology, or of the social evil. He does know, however, that his body is a temple of the Holy Ghost, worthy of reverence. He has been taught to pay that reverence to all, and to exact it for himself. The Church has shielded him from evil, given him the ideal of purity, and placed in his hands the means of conforming his life to it. No more than God, has she destroyed his free-will. Not even God, in His ordinary Providence, will prevent its misuse. But with this early soul-training premised, the strength of the child against evil is made as the strength of ten, because his heart is pure.

## SIN SYSTEMATIZED

YET it must needs be that scandals come. Made a little less than the Angels, man who, if he chooses, may sit at the table of the King, may also turn to the husks of swine, and often does. He calls his passions virtues, and deliberately systematizes evil. In a famous passage, not quoted in approbation of its underlying philosophy, Lecky pictures the common result.

... There has arisen in society a figure which is certainly the most mournful, and in some respects the most awful, upon which the eye of the moralist can dwell. That unhappy being, whose very name is a shame to speak ... who is scorned and insulted as the vilest of her sex, and doomed for the most part, to disease and abject wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man. Herself the supreme type of vice, she is ultimately the most efficient guardian of virtue. But for her, the unchallenged purity of countless happy homes would be polluted, and not a few who in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. On that degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilizations rise and fall, the eternal priestess of humanity, blasted for the sins of the people.

Lecky here takes the view that this unhappy being is inevitable, since the generality, or a fair proportion of men will never control their passions. Thus stated, the doctrine, not without an element of truth, is too pessimistic. History, it is true, shows

that these conditions, due to men who scorn restraint, have always existed; and history, we are reminded, is philosophy, teaching by example. Hence the plausible conclusion, that since man does not change from age to age, the future will be as the past in reproducing these deplorable conditions. Yet the conclusion, as it seems to me, ignores the plain instruction of Christ, in which we are bidden to pray with confidence, for the triumph of God's Kingdom in the hearts of men. "Thy kingdom come" cannot be a prayer that will remain forever unanswered.

## THEOLOGICALS AND TOLERANCE

GREAT names have been quoted in favor of the pessimistic view. In pagan Rome the social evil was accorded State recognition, and it would appear that St. Augustine regarded it as "an institution offering a necessary relief to corrupt society." St. Thomas concurred in this view, because it seemed to him that the institution effectively prevented evils of a far graver nature. The opinion of Saints like Augustine and Aquinas may not be lightly rejected; yet it is clear that their authority has been invoked to condone excesses that they would never countenance, and to give currency to the common opinion that Catholic theologians find in the toleration of organized vice, restricted to its own section of the city, a solution of this grave problem.

A study of the modern moralists will, I think, show the falsity of this persuasion. All agree, certainly, on the principle that an evil may be tolerated, if it really secures the avoidance of greater evils. But such passages as may be found in St. Alphonsus, *lib. 2, n. 70; lib. 4, n. 434*; Ballerini-Palmieri, *Tract. V, sect. 3, c. 2, art. 3*; Noldin, *De Sexto, Art. 1, 18*; Prümmer I, p. 413; Lehmkühl, I, p. 405, note, and Sabetti-Barrett, n. 187, 3, will demonstrate that the "restricted district," still permitted in some American cities, can find no apologist in accepted moralists. Without exception, these authors exact as prerequisite to the policy of toleration, certain conditions rarely if ever verified in modern municipalities.

## THE "SUPPRESSION POLICY"

ON the other hand, the easy solution of "closing the district" is wholly superficial, and in no case can it be regarded as anything more than the first step to better conditions. The passions which called it into existence, and its miserable inhabitants, remain after the district has been legally abolished. Within the last ten years, the plan of suppression, immediate or gradual, has been adopted in all but two American cities, of a population more than one hundred thousand. The results have never equaled the anticipations. In one instance, a Catholic publicist who has held high office in his State, writes me, that within a year after the enforcement of a carefully-planned policy of gradual suppression, conditions in the city were worse than ever.

The truth is that the social evil cannot be attacked successfully, if religion is ignored. With certain individuals, the modern method of reformation which replaces ideals wholly bad, with ideals naturally good, can certainly result in an exterior reconstruction. But it has no direct influence towards the more important reconstruction of the soul, by setting it aright with God. Reconstruction is not attained merely by "forgetting the past." It means, first of all, turning from the past, and then by a true, inward conversion of the heart from the creature to God, atonement for the past. Soap and water, college work and vocational training, poetry and a life in the country, are all good; but not if offered as substitutes for interior repentance. The God-man who confounded the leering ring of hypocrites, by bidding him among them without sin, to cast the first stone, never pretended that the miserable creature in the dust at His feet, was not a sinner. In fact, His very words of abso-

lution reminded her that she was. It is absolutely untrue to say that Christ always forgave the fallen woman. He forgave her only, who repented.

#### A SAINT'S METHODS

**W**HAT true principles can accomplish in this sorrowful matter is well illustrated in the life of St. Francis Regis. He did not hesitate to use strong measures when necessary, even if they set the town by the ears. Personal assaults, encountered in his efforts to lessen scandal, he regarded as nothing. "And indeed," he said to a confrère who offered his sympathy, after an attack by one of the gilded youth, "indeed, considering the Young Blade's hasty Temper, I did not think to come off so Cheap." But he knew very well that, unless he reached the souls of these unhappy persons, his reforms would mean little. He seems to have undertaken this work first at Montpellier, then as for centuries, the seat of a famous medical school. How he proceeded is thus told by Daubenton:

Being determined to lay the Ax to the Root, he resolved to clear the Town of these unhappy Women. . . . The Enterprise was equally nice and dangerous: But Regis could not fear.

Regis recognized clearly the economic conditions connected with the evil, and provided against them.

But that he might at once secure her from Want, and the Criminal Habit Want had brought on, he procured her a safe Retreat with a Virtuous Woman. . . . In Effect lest such Persons faced by Want in a tyrannical Habit should relapse into their former Excesses, to preserve them from both the Dangers, he put them under the Care of twenty Persons of their own Sex who divided them amongst themselves, some of whom kept five or six in their Houses.

Although from the early days of the Church, homes of some kind had been provided for repentant women, it is noteworthy that Regis seems to have preferred placing them with private families. In the ages of Faith, or in Catholic communities, this ideal disposal would not, perhaps, present the difficulties which today surround it. Towards the end of his career, Regis founded a refuge for those who wished to embrace a life of penance, but even then he coordinated it with the home-placing method.

#### THE BASIS OF RECONSTRUCTION

**T**HE Saint's pity was quickened in his realization that many of these poor creatures had been forced into this horrible life through destitution. The toll exacted by murderous greed which will not pay a living wage to women-workers is today far greater than in the time of Regis. "I'm only the fellow that set fire to the orphan asylum and murdered a blind man for his pennies," says O. Henry, when asked if he is one of "the men who hired working-girls, and paid them five or six dollars a week to live on." The influence of this tyranny must not, however, be exaggerated. That it breaks down the moral fiber of some, seems unhappily true; on the other hand, there are good reasons for believing that the moral standards of the vast majority of underpaid Catholic working-girls are of a type that leads to heroic sanctity. Daubenton thus tells of some who at last gave way under the strain:

Some were less addicted to Vice than others: And meer Want had put them in evil Courses: they were even ashamed of that infamous Life, and continued in the unhappy Life contrary to their Inclinations, for Want of a Subsistence. Regis took particular Care of these: for Some he provided an honest Livelihood: Others he placed in Religious Houses: His industrious Charity suggested always the Means of their Perseverance.

"It is very Certain," continues Daubenton, "that the Conversions which he effected were of a Particular Stamp, and by the Precautions which he took proved as constant as they were sincere." The reason is not far to seek. The heart of Regis

was on fire with love of his Saviour, and therefore with a pitying and an understanding love, he was drawn towards those who most needed him, the sinful outcasts of the city. But precisely because it was filled with Divine charity, it found no place for weak and hurtful sentimentality. He placed before these once lost women the high ideals of purity, and taught them to brace their weak wills by constant recourse to prayer and the Sacraments. For he knew that only on the Rock, which is Christ, can this difficult work of reconstruction safely rest.

PAUL L. BLAKELY, S.J.

#### EDUCATION

##### "Doctor Jekyll and Mr. Hyde"

**P**ROFESSOR KEENAN was a dapper little man of forty-five. As I glanced at the high, broad forehead, bright eyes, and pointed chin, I thought I perceived the marks of congeniality. "Winslow is my name," I said, as we shook hands. Before long, we were conversing like old friends.

"I have just finished a scientific course," I was saying, "and I wish to follow some courses in psychology. I intend to take them at one of three places, Harvard, Cornell or here. I was warned by a friend to steer clear of Harvard and Cornell. He gave no reason. Perhaps you can."

##### "PERMANENT IDENTITY"

**T**HE professor thrummed on the desk for a moment. Then, looking me in the eye, he said, "They deny the soul."

"Then I cannot understand," I continued, "how they can teach psychology."

He smiled. "Have you studied logic?" he asked.

"Yes," I replied.

"And biology?"

"Yes."

"Have you read 'Doctor Jekyll and Mr. Hyde'? You know," he continued, after my affirmative reply, "how the doctor, on gulping down the mysterious potion, would be suddenly transformed into Mr. Hyde, and vice-versa. Neither the doctor nor Mr. Hyde had a permanent identity. The story is impossible. Critics tell us that the public reader of today wants the inevitable, and so we conclude that Stevenson's masterpiece, if its first appearance were in this age, would not receive approbation. Now if you take a course of psychology at Harvard or Cornell, and use your logic sincerely, you can come forth and tell the world, that Stevenson's story is not only not impossible, but inevitably true."

"I don't understand," I said.

##### SOLACE FOR TIRED BRAINS

**"A**FTER you see the connection, everything will be as clear as daylight. The distinguished Harvard professor says that the soul is old-fashioned and must be rejected. He declares that all our intellectual cognitions are reduced to sensations; that there are immaterial processes in the mind without any subject; that these immaterial processes correspond with the material processes in the nervous system in such a way that along with the determined nervous processes as conditions, go determined intellectual cognitions; that sometimes the nervous processes themselves are considered under a twofold aspect, and consequently that all intellectual knowledge must be explained by the laws of the physiological nervous system according to the measure of reflex movements."

He laughed, as he noticed my puzzled look. "All that I've just said," he added, "might be true as far as you are concerned. However, it's all wrong, but we will discuss just one point. When those men reject the soul, the subject in which all immaterial cognitions inhere, the personal identity of man must



go. For even if the absurd statement that 'sensations are immaterial' were true, yet, if the soul is rejected, the connection between those sensations, which constitute my personal 'Ego,' my 'personal identity' by which I know that I was John Keenan eight years ago, and by which you know you were Mr. Winslow, cannot stand."

"But how can those men teach such absurd doctrine?" I inquired.

#### THE "STREAM OF THOUGHT"

"**T**HAT is their least trouble," he went on. "The proof that man has a personal identity, without a soul, is something like this. They are familiar with the concept that man's body undergoes a complete change in the course of seven years. This difficulty they avoid by introducing 'immateriality' which is another word for 'spirituality.' They are not materialists. Bless your stars, they will let you have all the spirituality you wish, but they will admit no abiding principle. Instead, they invoke 'the stream-of-thought hypothesis,' i. e. a stream of thought without supposing any other agent than a succession of perishing thoughts. According to this hypothesis, each new thought takes possession of its predecessor and is taken possession of by its successor. In other words, it is 'born an owner and dies owned.' The Harvard professor introduces a simile about a long succession of herdsmen coming into possession of the same herd of cattle; which simile would seem to betray an unfamiliarity with even the laws of rhetoric. It is not a simile but a limping caricature of his still more limping hypothesis."

"What he means, is this. Suppose there were no employees at the C. B. Q. depot, and suppose every man that changed cars there were to become acquainted with two persons, namely, the preceding and the succeeding individuals who changed cars. In truth, we could say this depot was a kind of mysterious 'collective self' which preserves the 'stream of thought.' But 'collective' destroys of course the idea of abiding principle or soul. Now suppose there is a break, that the depot has no passengers for some eight hours, where is the connecting link in the 'stream?' Will the traveler who now enters the station of 'the collective self' be familiar with his predecessor who was there eight hours before? The Harvard professor, be it noted, seems to forget that out of his twenty-four-hour day he spends in dreamland about eight hours during which come no travelers, no thoughts that are 'born owners and die owned.'"

#### STEVENSON JUSTIFIED

"**A**LL this is very mysterious," I ventured. "But what is your doctrine regarding psychology?"

"*Longum est*," the professor replied, "but I can give you some principles in a few words. First of all, there is a soul, and secondly, by the presence of this soul and by that only, man possesses a permanent identity, a permanent 'Ego.' The distinguished Harvard and Cornell professors reject the soul. With it goes the free-will, and, no matter how hard they fight, permanent identity as well. As far as I know, the Harvard professor is a law-abiding citizen who moves in respectable society, and as to his Cornell colleague, I have heard of no misdemeanor connected with his name. But let those men practise what they teach in theory, and a few hours would find them in the hands of the police. For if a man has no soul, no free-will, and consequently no permanent identity, he is a fool to obey any law. Hence I conclude that outside their classroom these men must be big, manly, congenial Doctor Jekylls, but before entering their classroom they gulp down a potion of prejudice. Then as little hump-backed, cold-visioned, treacherous, repellant Mr. Hydes they foist their doctrine on open-minded students. Another gulp at the end of class or lecture, and they are again amiable Doctor Jekylls. Thus is Stevenson justified."

THOMAS J. MARTIN, S.J.

#### NOTE AND COMMENT

##### Catholic Summer School of America

**T**HE lectures of the Catholic Summer School of America, Cliff Haven, N. Y., begin July 2 and continue until September 7. The grounds will remain open until September 30. The purpose of the Summer School and its attractive opportunities for relaxation as well as social intercourse and educational improvement are thus stated in the prospectus of its twenty-sixth session:

The Assembly, incorporated by the Board of Regents of the University of the State of New York, is instituted for the purpose of providing Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education, and to get correct views upon the many important questions incident to Catholic life in our country.

The scope of the Catholic Summer School has won for it the warmest words of approval from ecclesiastical authorities, our Cardinals, the Apostolic Delegate and the Holy See. Beside musical features, an attractive and instructive lecture program is arranged, so that an ideal vacation is provided for American Catholics.

##### Sisters of Charity of Cincinnati

**A** CENTURY has passed since the incorporation of the Daughters of Charity in America. Among the participants in that event was Mother Margaret Cecilia George, the first superior of the Sisters of Charity of Cincinnati whose valuable history is now being published. Mother Margaret was one of Mother Seton's first novices at Emmitsburg, and remained intimately associated with her in later life. When in December, 1850, Father Etienne, Superior of the Daughters of Charity of France, brought about the affiliation of the Emmitsburg community with that in France, Mother Margaret was Superior of the Cincinnati branch. The Sisters at Emmitsburg were desirous of conforming in every respect to the ideal of the French society, but the Sisters at Cincinnati believed their own work could be more effectively carried on by maintaining unchanged all the rules, constitutions, traditions and details of costume prescribed by Mother Seton, which had all received confirmation from Archbishop Carroll. A particular point at issue was the teaching of boys, which strict conformity to the the French rule would have made impossible. This difficulty had already, in 1846, brought about the separation from Emmitsburg of the New York branch, which at present is teaching more than 42,000 children in the schools of the New York archdiocese, besides the many other admirable works undertaken by it. The American Daughters of Charity had evidently come to a parting of the ways, and each group felt bound to make its choice as the Spirit of God dictated. That His visible blessing rested upon them all is evident from the success that attended the labors of each single division, while their combined achievements fill many a glorious page in the annals of the Church and the country. Mother Margaret and her Sisters had laid their case before Archbishop Purcell, who in turn consulted with his brother-bishops. His decision was at last reached, and on February 25, 1852, after concluding the Holy Sacrifice, he gave the following confident assurance to the kneeling community of Sisters:

My dear children: My brother-clergymen and myself, after invoking the Holy Spirit and after diligently studying the question concerning your future, have decided that it is God's will for you to remain as you are, Sisters of Charity, formed by Mother Seton and approved by his Grace, the Venerable Archbishop Carroll. I shall establish your mother house in my episcopal city, and you will be my children and I shall be your father.

A new life now opened to the Sisters who were henceforth to be left to their own resources in carrying out the determination of keeping inviolate every custom of the early community of the American Daughters of Charity. "The spirit of Mother Seton was impressed upon all and, as much as possible, she was kept a living personality by one who loved her much, Mother Margaret Cecilia George." On March 25, 1852, the little community took its vows before Archbishop Purcell, as its ecclesiastical superior. Today, after sixty-five years of splendid service, they are rapidly advancing towards the thousand mark in their membership, with more than half a hundred branch-houses, with many excellent hospitals, sanitariums, academies, orphanages and other institutions of charity, together with almost three-score parochial schools scattered throughout Ohio, Michigan, Colorado, Tennessee and New Mexico. Under their training and with their assistance the community of Sisters of Charity at Seton Hill, Greensburg, Pa., came into existence, which now in turn numbers several hundred members. So God, everywhere and in every way, prospered the noble work begun by Mother Seton, and from Mount St. Mary's of the East to Mount St. Mary's of the West, and throughout all the land, her daughters gladly pay to her their debt of gratitude in devoted lives of true Christian charity.

#### K. of C. Million Dollar War Camp Fund

THE Knights of Columbus have set themselves the great task of raising \$1,000,000 to establish recreation centers at all the principal concentration camps of the United States troops, and to provide support for the additional volunteer chaplains who will be needed where the regular military chaplain is not a Catholic priest. The following is taken from the appeal sent out to the various councils by the Supreme Knight:

A million men will soon be in concentration camps preparing for War. Thirty to forty per cent of this number will be men of our faith, many of them members of our Order, and all ready to give "the last full measure of devotion" to our common country. Thousands of loved ones at home will be anxiously awaiting news, and in their prayers asking protection for the husbands, sons and brothers who have offered their lives for the flag. We did something for the spiritual comfort and for the recreation of the National Guard along the Mexican border last year. The call now comes from all over the country that this work, then attempted for the first time, shall be continued and enlarged to meet present conditions. We are confronted with the proposition of opening up recreation centers at all of the principal concentration camps (at least sixteen in number), possibly also at the regular army expansion camps, and of furnishing priests (where the military chaplain is not of our faith) and their support while so engaged both here and in Europe. The centers will of course be open to all, regardless of creed or membership in our Order.

Since the Order numbers nearly 400,000 Knights, it is suggested that each Council raise a contribution equivalent to two dollars per member, and that the further amount necessary be gathered in various ways from those within or outside the Order. It is a work of great moment and the Knights will doubtless know of no such word as "failure."

#### Catholic Editors and the War

LIKE other Catholic editors who have been trying to deal in a spirit of perfect fairness and impartiality with all the problems involved in the great war, the editor of the *Ave Maria* finds himself charged equally with unfairness towards Germany and towards the Allies.

The contradiction is easily explainable. A peculiarity of prejudice is that while it prevents one from seeing existing things straight, it doesn't prevent one from seeing things that have no existence at all, except in one's own imagination. No editor should be held responsible for what he didn't say, or for more than he intended saying,—for any-

thing, in fact, but just what he said. People who have the habit of "reading between the lines," as it is called, forget that what they visualize is only a reflection of themselves, the expression of their personal thoughts, the manifestation of their private sentiments. The habit is not an excusable one except in the case of writers who express themselves badly, or who evidently conceal their meaning. Then only may we inculpably speculate as to what the meaning may be. In no case, however, can there be justification for attributing malicious motives, or for suspecting sinister intents.

It is pitiful that passion should so far sway Catholic readers as to induce them to attribute wrongful and even malevolent motives to men whose sole desire is to defend the truth and to be loyal to Church and country. Editors may fail in their high purpose, but they do not wilfully offend against truth and justice. "Let us assure our readers of all nationalities," Father Hudson is constrained to say, "that we have published nothing from malevolent motives. We have no ill will for, nor any conscious prejudice against any people on earth. Our only intention has been to uphold religion and to defend truth. And our willingness to be forgiven for unintentional offending is constant and entire." To this statement other Catholic editors cheerfully subscribe.

#### Luther and the Declaration of Independence

"REFORMATION and Freedom" is the newspaper heading given to an account of the Luther festivities solemnized at Rock Island by the Augustana Synod. The principal address of the occasion was delivered by Dr. Julius Lincoln, who glorified the "Reformer," proclaiming his kinship with Washington, Jefferson and the early Founders of our Republic:

Freedom of conscience is the keynote of the Declaration of Independence. That wonderful document is an echo of the voice which spoke so plainly during the course of the Reformation. Martin Luther and Thomas Jefferson were kinsmen in their conception of certain inalienable human rights. The religious liberty which was won by the heroism of Martin Luther was a precursor to the civil liberty which, under the Great Jehovah, the Continental Congress, Washington, his compatriots of 1776, has become our heritage.

The American revolution was an uprising of outraged conscience. The draft of the Constitution of the United States may be found in the writings of the reformers. Here civil and religious liberty go hand in hand.

To the Protestant world of 1917 the voice of the Protestantism of 1517 is crying out aloud: Guard your liberty! Let not conscience be enslaved either by indulgence or coercion. Let it not be violated from within or without! The dangers of 1917 must be met with the heroism of 1517. It must be the same old spirit for a new age. Luther's watchword must become ours: I can do nothing contrary to conscience. That should be the glory of our jubilee, and this: I am free in Christ Jesus to do that which I believe to be right.

It would be difficult to find words that could express more perfectly the direct opposite to the truth. If ever there were two documents diametrically opposed to each other they are the American Declaration of Independence and Melancthon's declaration of intolerance signed by Luther, prescribing the death penalty for all "blasphemers" who dare to hold that Luther's baptism and sermon are not Christian or that Luther's church is not the Church of Christ. For further incontrovertible evidence of Luther's spirit of intolerance; of his "mania for persecution," as a Protestant authority describes it; of his subjection of the consciences of the people to the tyrannical despotism of their temporal rulers whenever the latter were willing to favor his own doctrine; and even of his desire for a restoration of the institution of slavery to shackle the freemen of his own nation, we can here only refer to the Luther article in the present number, and to the articles that have appeared in the preceding numbers seven, nine and eleven of the present volume of *AMERICA*. The only witness whose testimony is taken is Luther himself. No fairer trial could be given him.